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EVANGELICAL SCHOOL OF THEOLOGY

RECORD OF CHRISTIAN WORK

UNITED THEOLOGICAL SEMINARY LIBRARY

Volume 50—Number 12 DECEMBER, 1931

We Thank Thee, Lord!

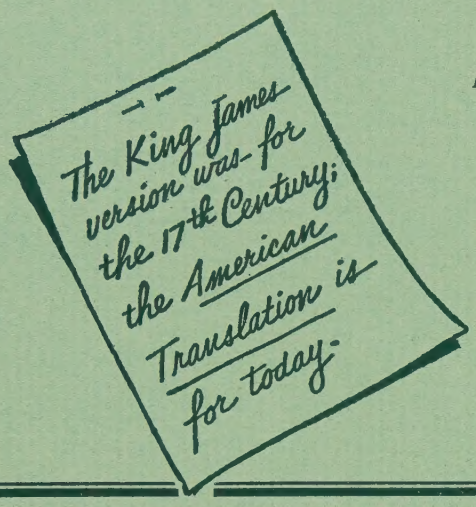
For that supremest token of thy love,—
Thyself made manifest in human flesh,—
For that pure life beneath the Syrian sky,
For all its vast expansions, for the stress
Of those three mighty years,
For all he bore of our humanity,
For Nazareth and Bethany,—not least
For that dark hour in lone Gethsemane,
For that high cross upraised on Calvary,
The broken seals, the rolled-back stone, the way
Forever opened through his life in death,—
For that brief glimpse vouchsafed within the vail,
For all his gracious life and for his death,
With low-bowed heads and hearts impassionate
We thank thee, Lord!

—John Oxenham.

the American Bible

—is easier to read
—is easier to understand
—is more accurate
—combines the translations of
J. M. P. Smith and Edgar J. Goodspeed

Cloth, $3.50
Leather, $5.00



ISAIAH 1:18

"If your sins be like scarlet,
Can they become white as snow?
If they be red like crimson,
Can they become as wool?"

The University of Chicago Press

Extending a Dollar to the Ends of the Earth

MISSIONARIES and mission stations in Africa, China, India, Turkey, Palestine, South America; mission schools in the hinterlands of our own country receive the *Record of Christian Work* each month through the generosity of the contributors to the Free Distribution Fund.

This fund furnishes about a thousand missionaries and mission stations with free annual subscriptions to the *Record*. However, a thousand subscriptions is not enough to meet the demand. We are constantly receiving requests which we cannot fill. We believe that it should be possible to put the *Record of Christian Work* in the hands of every missionary who needs it but cannot pay for it.

As a start in this direction we are asking our friends to double this fund for 1932. A missionary subscription will be sent for each $2.00 received.

Will you help us fill the requests of these isolated "Witnesses to Christ"?

Please send contributions to:

FREE DISTRIBUTION FUND, RECORD OF CHRISTIAN WORK
EAST NORTHFIELD, MASSACHUSETTS

Current Thought

WE HAVE A RIGHT to live as though there is a bridge of sunset bars which leads into a day that shall endless be.—W. W. W. Argow.

THOSE WHO LIVE ON THE MOUNTAIN have a longer day than those who live in the valley. Sometimes all we need to brighten our day is to rise a little higher.

IT HAS BEEN ESTABLISHED that persons can project thought in their sleep, but they cannot project evil. A person wears an armor in his sleep against evil thought.—Philip Fennely.

IT IS POSSIBLE IN THIS WORLD, thank the Lord, to do good work without a committee, but it hardly ever gets called church work unless there is a committee.—Archbishop of York.

THERE ARE TODAY, as there always have been, difficulties in the way of faith, but there are still more difficulties in the way of unfaith. The former is spiritual adventure, while the latter is spiritual desolation.—George R. Dodson.

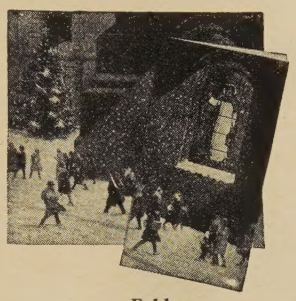
I HAVE KEPT an American Sunday school missionary in the field for a period of 43 years. I do not think I can emphasize what I think of the results of this better than to just make that statement. Had I not believed the benefits to be derived from Sunday school work to be much worthwhile I should perhaps never have continued this as I have. The multitude of children that have been taught in those schools, and the results accomplished thereby, are ample evidence of my confidence.—Robert Dollar.

OUTSIDE THE BIBLICAL FAITH religion is a monologue in which man questions and answers his own mind. But in Scripture God confronts us, not as a mere object of thought, but as a subject before whom we are mortally responsible creatures, and who is uttering to us the word of mercy and judgment. The relationship of man as such to God, so far from being by nature a safe and settled one, is wholly insecure, for all hangs on our response to the challenge of grace.—Emil Brunner.

WELL AS WE MAY UNDERSTAND that in the bringing up of children prolonged brutality or loveless discipline must degrade and deform, it is no less perverted to go to the other extreme.

Send for Christmas Catalogue of Gift Suggestions and Supplies

To Express the Meaning of CHRISTMAS



Folder

IN these attractive folders you may write personal Christmas messages to your friends or add a festive note to your church service by having your Christmas program printed in them.

No. 53. The Light of the World. Size, 6¾ by 6 inches. **$1.50** a hundred; **$15.00** a thousand, with envelopes. **$1.25** a hundred; **$12.50** a thousand, without envelopes.

No. 172. Shepherds Beholding the Star — in six colors. Size, 5¾ by 6¾ inches. **75 cents** a hundred; **$2.75** for 500; **$5.00** a thousand, without envelopes. Envelopes, in six colors, portraying the Wise Men and the Star, **$1.00** a hundred.

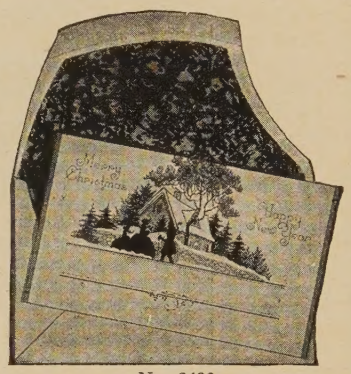
No. 165. Same design as No. 172. Size, 8½ by 11 inches, **$1.50** a hundred.

No. 2475. A typical winter scene with people wending their way toward the church. Bible text: Matthew 1:21. Size, 4⅜ by 3 inches. Plain envelope. **5 cents** each.

No. 2475

No. 2488. A good looking folder made of parchment — an old fashioned design showing the Yule log being carried into the house. Message: "A Merry Christmas to you." Bible text: Matthew, 1:21. Size, 3 by 4½ inches. Plain envelope. **10 cents** each.

No. 2488



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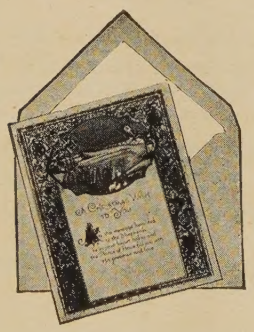
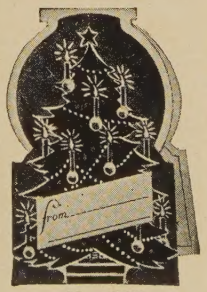


No. 2493, stamped in black, gold, and white, is distinctive because of the absence of the Christmas reds and greens. A beautifully expressed and appropriate Bible passage is from Numbers 6:24–26. **15 cents** each, with a lined envelope.

No. 2443. For Pastors and Other Church Leaders. A typical Christmas scene of the shepherds wending their way to the place where the Christ child lay. The genuine Christmas spirit is in the message: "May the message heralded to the Shepherds be in your heart today and the Prince of Peace fill you with His presence and love." **$2.50** a hundred, with plain envelopes.

Envelopes, gummed for sealing, provide a simple yet effective means of collecting the Christmas offering. They are made of good stock, lithographed in colors, size 2⅜ by 3⅝ inches. **40 cents** a hundred or **$3.50** a thousand. Only one of several designs illustrated in our Holiday Catalogue.

No. 2010. Giving is always associated with Christmas. For your special holiday offering this gayly decorated tree in the form of a coin collector is just the thing. Hinged so that it will stand. **4 cents** each.



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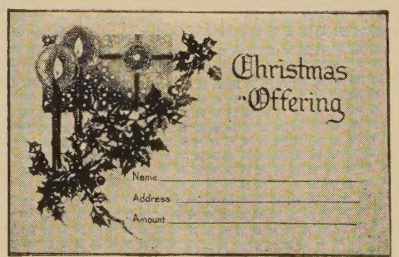


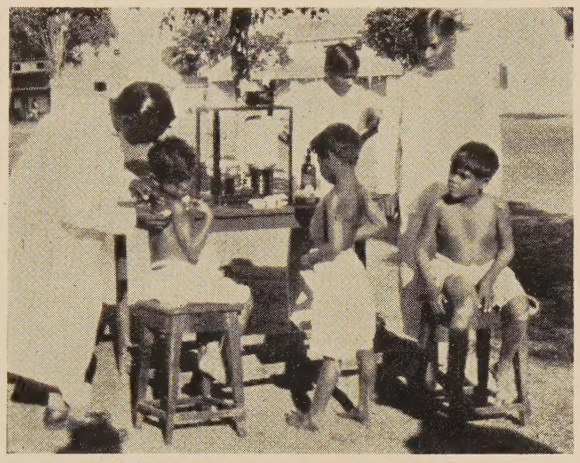
Gummed Envelope

The WESTMINSTER PRESS

PHILADELPHIA Witherspoon Building	NEW YORK 156 Fifth Avenue	CHICAGO 216 S. Wabash Avenue	NASHVILLE 711 Church Street
PITTSBURGH Granite Building	ST. LOUIS 914 Pine Street	SAN FRANCISCO 234 McAllister Street	*Address the Store Nearest You*

Give Yourself REAL CHRISTMAS JOY

"It is more blessed to give than to receive!"



"I don't like it!" said the little man as the needle with chaulmoogra oil was pushed into his arm, but he will like it one day when he finds he is *not* a leper

WHICH SHALL IT BE?

Scientific Treatment or Woeful Neglect?

The news of success in treating leprosy has sent a thrill of hope throughout the leper world and has brought **thousands who are turned away** from the overcrowded hospitals because of lack of funds.

They are sick people appealing to a physician and being denied help
They are men appealing to brother men and being refused
They are heathen applying to Christianity and receiving no aid

In 150 hospitals the Mission to Lepers (coöperating with all denominations) ministers through medical treatment to lepers broken in body and spirit; while kindly care, Christian teaching and useful occupation build their faith and morale. **Their hope** for medical treatment, for the bare necessities of life, lies **in YOUR hands.**

YOUR DOLLARS WILL BRING RAYS OF HOPE

$3 — A pair of blankets

$5 — Food for a leper for two months

$10 — Weekly treatments for two years, sufficient to cure incipient cases

$30 — Complete care of a child leper for one year

$1000 — Brick building for 20 lepers

AMERICAN MISSION TO LEPERS, INC.
Room 1119 CW, 156 Fifth Ave., New York
I enclose $.....for leper relief.

Name .....

Address .....

.....

Please send information on Annuity Gifts ☐

It is absurd to assume that a child can be properly prepared for the battle of life by rearing it in an atmosphere exclusively of consideration, of kindness, of freedom from shock.

This would lead to effeminacy, degeneracy.

The child, and the adolescent too, must have pressure, crisis, urge, necessity, unless he is to grow up into a mere pale flower in an unreal landscape.

It can not be too plainly set forth, and that upon medical authority, that excessive anxiety to shield ourselves and those we love from stresses of painful experience is sheer hypochondria, a nervous dread itself.—J. H. Schultz, German psychologist.

Christmas Novelties

Sir Wilfred Grenfell tells a tense story of need on the Labrador this winter. The failure of the salt fish market in Spain and Portugal and other fish-eating countries owing to the depression has left the Labrador fisherfolk without the usual income to pay their debts and carry them through the winter.

This will lend added appeal to the sale of Labrador novelties on behalf of the Grenfell mission.

Three new Christmas cards are now ready.

One is an etching of a couple of fishing smacks in a wintry bay; price 15 cents. Another is a pleasing winter scene of a church on a hill, painted by Sir Wilfred himself; 10 cents. Thirdly, a little child in a Grenfell dickie ringing a bell; 5 cents.

Some 10 and 15 cent cards left over from last year may be had for 5 cents each.

An illustrated pocket calendar is sold at 5 cents.

GRENFELL CALENDAR FOR 1932

It is a thing of taste and beauty as well as of utility. The cover reproduces in colors an oil painting of Sir Wilfred on board the hospital ship "Strathcona." Fifty-two pages within, each has a rotogravure picture from photos,—snow and ice scenery, ships and villages, fishing activities, hospitals and industries, dogs and reindeer, people young and old; a blank for each day for notes; and a quotation from Sir Wilfred's writings.

The calendar measures 8 x 10 inches, and is the work of Raphael Tuck and Sons. The price is $2, and it is worth it.

These Labrador novelties may be secured from the Grenfell Association, 156 Fifth Avenue, New York City, and from the Grenfell Mission, 224 Wellington Street, Ottawa, Canada.

December, 1931

The RECORD OF CHRISTIAN WORK is a monthly review of world-wide religious thought and activity, with contributed articles and sermons; departments of Bible study and devotional reading; and reports of addresses delivered at the famous Northfield conferences. Owned and controlled by The Northfield Schools.

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Change of address: In sending notice of change of address, please give both old and new addresses.

Record of Christian Work

A. P. FITT, Editor

Religious Thought and Activity: At Home and Abroad 533
Kagawa and the Kingdom of God—Christmastide in Manhattan—Universal Bible Sunday—The Chosen People and the Land—Thoughts about Jesus Christ

Why Jesus?—Rev. Paul Scherer, D.D. 541

The Unbelief of Christ's Brethren—Rev. J. East Harrison, D.D. 545

The Reigning Christ—Rev. G. Campbell Morgan, D.D. . . . 547

The Apocalyptical Element in the Bible: 2—Rev. Raymond Calkins, D.D. 550

A Christian's Debt to the Jews—Rev. G. A. Johnston-Ross, D.D. 552

Christmas in the Holy Land—Rev. W. M. Christie, D.D. . . . 553

Practical Suggestions about Hymns: 2—Homer Rodeheaver . . 554

Fleming H. Revell: For 60 Years A Force for Christianity . . . 555

The Spread of Christianity: Studies in the Acts and Epistles . . 556
(International Sunday School Lessons) Rome and Beyond—John's Vision on Patmos—The Supreme Gift of Love—Review.

Christian Endeavor Topics—Mrs. Ida Q. Moulton 557

Selected Thoughts for the Quiet Hour 559

Bible Notes for Daily Devotions: *Meditations in Mark* (concluded)—President W. Douglas Mackenzie, D.D. 561

Our Book Table 569
He is Here!—For Times of Crisis—Russia in the Grip of Bolshevism—Has Science Discovered God?—Christmas is Coming!

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DINNERS
in a genial, homelike environment with good cheer for Family and Friends, prepared and served without a thought on your part, free from the usual household cares.

Skiing *Skating*
Sleighing *Snowshoeing*
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Attractive winter rates
Illustrated folder upon request

Now that we have really said goodby to lingering fall days, the frosty, biting out-of-doors heralds the advent of long-anticipated winter joys. Brisk, snappy recreation that makes the blood pulse in our veins. Winter calls! Northfield is the ideal place to heed its summons and The Northfield, the ideal Host. Warmth, contentment, and cheery companionship around our cozy fireside. The smell of popping corn and the sound of merry laughter over jolly yarns speed the long winter evenings.

THE NORTHFIELD
East Northfield, Mass.

Ambert G. Moody, Manager
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Happy Christian Annuitants

These are actual photographs of a few of hundreds of men and women who have written words of praise for the annuity plan that helps distribute the Word of God.

You, too, if you want to give to the cause of Scripture distribution but require some return from your gift during your lifetime, will find the American Bible Society's annuity plan eminently satisfactory.

Its safety is guaranteed by the substantial resources of this great world-wide Society which has been distributing the Scriptures since 1816.

SAFE INCOME FOR LIFE . . . . . .

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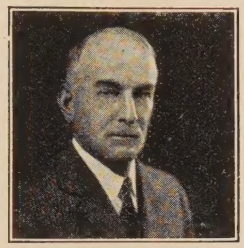
"I am happy to know that as long as I live I will receive each annuity payment without fail."

ANNUITY PROMPTLY PAID . . . .



The Rev. H. K. S. of California

"I enjoy a liberal rate and the annuity checks come twice a year, always promptly when due."

A GREAT CONVENIENCE . . . . .

Mr. E. P. B. of Florida

"The annuity plan provides a permanent and convenient income. I need only to deposit the semi-annual check."

GIFT TO GOD'S KINGDOM . . . . .

Mrs. S. G. H. of Missouri

"I consider the Society's work as second to none in furthering Christ's kingdom upon the earth."

A GIFT THAT LIVES . . . . . .

Mr. C. T. of Kentucky

"I want my money to work for the Bible Cause after my death. Your annuities are the solution."

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AMERICAN BIBLE SOCIETY, Astor Pl., N. Y.

Please send me your booklet No. 22-R giving full information on the annuity plan of the American Bible Society. It is understood that this request places me under no obligation.

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City_____ State_____

Be sure to fill in clearly your name and complete address

MINIMUM OF 4½% AND AS HIGH AS 9% ACCORDING TO AGE

Miss Annie J. Flint's Poems

Fanny Crosby as a religious poet has a worthy successor in Miss Annie Johnson Flint of Clifton Springs, N. Y. She is a master of many forms of meter. Most of our readers have seen her poems in religious papers or in hymnbooks, but not everybody knows that her poems can be bought. As a matter of fact, the sales help in the support of the author, who has been the shut-in victim of arthritis for over 30 years.

We have before us a selection of her Christmas cards priced from 5 to 15 cents each according to the coloring and make-up. There is a series of about three dozen buff cards with Christmas birthday, friendship and religious sentiments, selling at 25 cents a dozen. Another series of leaflets for letter inclosure sells at 50 cents a hundred. Seven tastily printed booklets, each containing short poems on a devotional theme, sell at 40 cents.

Any one who likes to use Christmas cards and other greetings with Christian sentiment should write to Miss Flint at Clifton Springs, N. Y., for specimens and prices.

The Northfield Calendar

Owing to the decreasing sale of the Northfield Calendar year by year of late it was decided not to publish one for 1932. The fewer printed, the higher the cost: but there is a limit to the retail price if sales are to keep up.

Presumably the vogue for religious calendars is suffering for lack of the support of the rising generations, as with religious papers, daily Bible reading, and other things that flourished in the past.

The Travel Institute of Bible Research has evolved a plan with a double objective. Upon payment of $5 for membership in the Stay-at-Home Club any church member will receive seven travel letters and other things mailed from foreign ports and from the Holy Land. For every $5 subscription thus received the Institute will credit $3 toward a trip for your pastor to the Holy Land.

Individuals and churches or groups to whom this plan appeals may write for further particulars to the Religious Press Association, 325 North 13th Street, Philadelphia.

Psalm 40.2, 3
Brought up
Set up
Held up
Tuned up
Caught up (17).
—A. Lindsay Clegg.

Record of Christian Work

Volume 50 DECEMBER, 1931 Number 12

"The Pilgrim's Progress" is the most consistent best-seller of the Religious Tract Society, London.

The last three editions of Bunyan's book have been in Tibetan, Scottish and Irish Gaelic. The latter is having a steady sale in Irish Protestant schools.

A prize was recently awarded for the following definition:

"A sermon is an understandable talk on any subject chosen to inspire and help the hearer live a happier and a better life."

That is not an adequate definition of a Christian sermon.

In reply to a united address from Christians, Jews and Moslems in Jerusalem, Mr. Edgar Shelley, president of the British Chamber of Commerce, said:

"I have sought to live among you as a humble believer in our Lord Jesus Christ who died for me on Calvary near by, and to whose return I longingly look forward."

Someone referred to Miss Muriel Lester, director of Kingsley Hall in the east end of London where Gandhi lived for a time after reaching London, as a disciple of Gandhi. She made his acquaintance in India a few years ago.

She instantly corrected the statement.

"I am an admirer of Gandhi," she wrote, "but I am a disciple of no one but Jesus Christ!"

A Christian Nationalist party has recently been formed in India. Its principles are as follows:

Indian Christians must give their help to the movement;

They must take their full share in the sufferings of the people;

They must participate in the political life of their country;

They must renounce demands for special and legal privileges for their community.

The class in History of the Near East at a certain state university was assembled for its final exam. When the questions were distributed a general murmur of protest arose at one which read:

"Compare the Koran with the Bible!"

One of the bolder spirits voiced the indignation of the class:

"This question is not fair. In this course we have studied the Koran, but we have no comparative knowledge of the Bible. There is now no course in Bible at the university, and you have no right to assume that we know anything about it."

Is there, or has there ever been, in America a religious society for whose annual report the public has had to pay for a copy?

The British and Foreign Bible Society is in this enviable position. Here is what a recent advertisement of theirs says:

"There is something worth more than all the dust of gold,—the wisdom which is of God.

"To bring that to men involves the toil, the skill, the labor in translation, publication and distribution of the Scriptures. You may read of this in the Bible Society's new Popular Report 'Dust of Gold.' This book, illustrated by six fine photographs, can now be obtained price 6d., post free 8d."

Old terms used in Christian and missionary effort are yielding in many cases to a new nomenclature.

Thus, the word "leper" is being abandoned. The term is a stigma. Also, it is decided not to use the word "cure," but to say a case is "arrested."

The old term "Medical Missions" is being discarded by many in India in favor of the new expression "The Ministry of Healing."

Kagawa recently suggested that for the term "foreign missions" we should substitute the term "world missions." "Japan," he said, "is no longer to be thought of as foreign to America. Japan and America are simply parts of the one world which belongs to Christ."

Forty thousand letters directed to Protestant pastors and religious leaders urging a response to community fund raising and other relief activity have been sent out from Washington bearing the signatures of Walter S. Gifford, director of the President's Organization for Unemployment Relief, and of Eliot Wadsworth of Boston, former assistant secretary of the Treasury and Red Cross official, who is chairman of the Committee on Coöperation with National Groups and Associations, a unit of the President's Organization.

The appeals to pastors not only ask that they give every support to local unemployment relief projects to mitigate the situation this winter, but suggest that they make every endeavor to enlist their parishes in such work.

"Our work is based on the broad policy that unemployment relief can best be dealt with by each local community through a unified local organization or committee."

The Methodist church in India is preparing to celebrate its 75th or diamond anniversary.

On December 7, 1856, Dr. William Butler reached Bareilly and opened the work of the Methodist Episcopal church in India. That date is to be observed this year as a day of prayer and consecration.

A second date to be observed is February 14 in honor of the first public meetings held in 1857. It will be a day of public meetings next February.

Still another date is March 11, the anniversary of the arrival of the first missionary recruits. It will be marked next March by appeals for life service in schools and churches.

In view of the financial stringency the Diamond Jubilee will be celebrated in the district and annual conferences, not by any central gatherings.

In the 75 years since this church entered India there has grown up a church with 350,000 members, 2273

Indian ministers, 140,000 Sunday school pupils, and 45,000 day school pupils.

THE FIRST AMBULANCE ever seen in China outside the principal port cities, and perhaps the only ambulance owned by any missionary hospital in China, will soon be used by the Chengtu Hospital, associated with the School of Medicine of West China Union University.

The ambulance is the gift of the faculty and students of Wesleyan University, Middletown, Conn., which has long been interested in the mission in West China, and the institution of which President Joseph Beech of the West China Union University is an honored alumnus. The ambulance was specially built by the Ford Motor Company at a total cost of about $2000. It is estimated that to transport it from New York to Chengtu—by steamer and river junk—will cost about $1500 more, including customs and tax levies en route. The ambulance is decorated with the Wesleyan colors and bears the seal of the university within its red cross.

The Chengtu Hospital and the staff of the School of Medicine is the only hospital serving some 750,000 people in the city, and more than 6,000,000 in the densely populated farming valley around it. Chengtu is the capital city of Szechwan province, which has 30,000,000 people within its confines.

The ambulance will not only enable the hospital staff to carry patients to its wards, but it will enable the doctors and nurses to itinerate and hold clinics in points distant from the city. There are good roads for 100 miles in every direction from Chengtu.

Honesty among the Igorotes

Honesty among the Igorotes of the Philippine Islands is illustrated by a true story which has just been related by a Dr. Stafford, who was director of the Philippines General Hospital for several years.

Dr. Stafford had been detailed to go to Baguio, P. I., and establish a hospital for the government. He was carrying 2000 Mexican pesos for construction work and running expenses. These were in a box carried by four cargadors and guarded by a soldier. The cargadors belonged to the tribe of Igorotes.

The soldier was instructed to walk ahead with the Igorotes. Dr. Stafford was following at a distance. To his dismay he came upon the soldier sitting disconsolately on a rock with his rifle resting on his knees, and the four Igorotes and the 2000 pesos were nowhere in sight.

When the soldier was anxiously questioned, as Dr. Stafford visioned making up the sum of money to the bureau, he declared that try as he might he could not keep up with the cargadors as they scaled mountain sides at top speed, that they refused to stop when he called to them, and that the only thing that he could do was to wait for the doctor.

The next morning, Dr. Stafford said, his heart sank still deeper when he found the remnant of the Igorote camp fire and recognized pieces of the wooden box in which the money had been packed.

However, the next day when he arrived in Baguio there were his cargadors sitting quietly in a circle grinning, while on the ground before them was the money wrapped in bark and tied with reed strings. They had found the original box inconvenient to carry, so had split it open, used the wood for fire and carried the money, as was their custom, in their belts. Every one of the 2000 pesos was there.

Once lepers, now symptom-free. Miraj, India

The Battle against Leprosy

The battle against leprosy is receiving the coöperation of the governments of the world, and is becoming increasingly successful, according to reports of speakers of prominence at the two-day autumn conference and annual meeting of the American Mission to Lepers.

Missionaries from Persia, Africa, India, countries where leprosy is prevalent, attended the conference.

Dr. Victor G. Heiser, Far East director of the Rockefeller Foundation, president of the International Leprosy Association, and discoverer of one of the first successful methods for treating leprosy with chaulmoogra oil, spoke at the meeting. In his address Dr. Heiser said:

"Never was there a more promising time in the fight on leprosy. Recently a group of powerful agencies has sprung up to combat this terrible disease. The League of Nations has appointed a commission composed of experts which held a meeting last year in Bangkok, Siam. At a later conference attended by representatives of 16 countries several important steps were taken."

Dr. William Jay Schieffelin, president

of the American Mission to Lepers, showed that during a period of over 20 years over two million dollars had been gathered and distributed by the American organization for the aid of lepers throughout the world. The annual budget of the American Mission to Lepers has grown from a mere $15,000 in 1911 to more than $200,000 in 1931. The greatest measure of credit for this group, Dr. Schieffelin pointed out, was due to the host of volunteer workers in the service of the Mission's ever enlarging sphere of activity.

William M. Danner, general secretary, stated that there are more requests for help than at any previous time in 57 years, and that there are more lepers under care and treatment today than ever before in the history of the world. Governments are awakening to a realization of the seriousness of leprosy as a world problem.

Kagawa and the Kingdom of God

Toyohiko Kagawa, the distinguished Japanese Christian evangelist and social worker, was the guest of honor at a luncheon attended by 200 representative church and missionary leaders in New York last October under the joint auspices of the International Missionary Council and the Federal Council of the Churches.

Mr. Kagawa, who was introduced by Dr. John R. Mott as one of the outstanding Christians in the entire world today, responded by calling himself "a humble servant of Christ." He thanked the American churches for sending missionaries to Japan and urged them to continue to do so.

His address was devoted chiefly to an interpretation of the Kingdom of God movement in Japan. He listed evangelism as its first objective, with the definite purpose of building up a Christian community of at least one million souls in Japan. The number has been fixed at one million because of his observation that in France the Protestant community, although only a minority with a membership of approximately a million, was large enough to have a profound influence upon the life of the nation.

The second objective of the Kingdom of God movement is the education of a more extensive Christian leadership, especially a lay leadership for service among the peasant and industrial classes. The aim is to train 5000 lay preachers.

The third objective is the Christianizing of the economic and industrial life. In this connection Mr. Kagawa lays great emphasis upon the development of coöperatives, and hopes to lead the local churches to become branches of a nationwide system of mutual aid societies.

His primary emphasis was upon following Christ with a whole-hearted commitment in every aspect of life. "Being a lukewarm Christian," he commented, "is not interesting at all."

When asked how American Christians could help in the Kingdom of God movement in Japan he replied:

"Pray for a revival of religion in your own churches! That will do more than anything else to help Christianity in Japan."

Concluding his address Mr. Kagawa said: "If I have one message more than another for America it is that we should forget national and racial differences, and unite in taking Christ seriously, and making the kingdom of God a reality in the world!"

Some Fruit of Educational Missions

Prof. William A. Eddy,
Dartmouth College

Ali Saif En Nasr is the son of a wealthy, proud and devout Moslem chief in the Fayoum Oasis.

When he came to the American University at Cairo in 1923 it was with the express understanding on his part that he would not submit to Christian propaganda. But as no one noticed this chip on his shoulder he soon forgot to carry it around.

Four years passed, with Ali becoming increasingly active in dormitory social life, athletics, college activities in general, till he became the student cheerleader and super fan,—a prophet of sportsmanship. Still a Moslem, he had forgotten his critically hostile attitude in daily and Sunday chapel. All was now a part of the college life, to which he was devoted. But he would have said that the college had not affected his religion.

A word came forth in Galilee, a word like to a star;
It climbed and rang and blessed and burnt wherever brave hearts are:
A word of sudden secret hope, of trial and increase,
Of wrath and pity fused in fire, and passion kissing peace.
A star that o'er the citied world beckoned, a sword of flame;
A star with myriad thunders tongued: a mighty Word there came!
—*G. K. Chesterton.*

In 1928 he wandered one evening into a downtown mass meeting of 500 sheikhs of the Azhar, the fundamentalist senate of Islam. There he listened to an impassioned declaration of hate against Christianity, followed by a riotous clamor to persecute any and all converts to Christianity.

As the air grew heavy with imprecations and threats Ali protested to his nearest neighbors against intolerance and bigotry, pleading "Live and let live." A circle formed, he was threatened with uplifted canes, taunted with being a Christian. He jumped to his feet to address the crowd, proclaiming his name and family, known well to all:

"Are you animals to fight with your claws? Shame on you! Cannot our religion persuade of its own self? If not, let us be converted to anything that will make us gentlemen! I am a Moslem, but there is no use being a Moslem unless we can conduct ourselves with ordinary Christian courtesy."

The speech was not successful, and he barely escaped assault. It is to be feared that his disgust and wrath found expression in words that had best be forgotten. But he had learned the lesson of Gamaliel, that truth and courtesy must rule though the heavens (Moslem or Christian) fall.

No nominal Christian could have protested that lynching spirit as he did. No outsider can argue intelligent men of any faith out of their religion. The reform must come from within, from enlightened believers like Ali: for of such are the friends of the Nazarene.

Christmastide in Manhattan

A little before 9 o'clock one morning last Christmastide a Salvation Army

band plodded across West Street to the Jersey Central ferry shed at the foot of Liberty Street, and took its post outside. There were half a dozen men bundled up in heavy blue overcoats, band instruments under their arms, and two lassies in red coats swinging tambourines as they marched.

The band shuffled about and blew on its stiff fingers and stamped its cold feet. Then it scattered into a little semicircle, and the concert began.

"Onward, Christian Soldiers," was laboriously trumpeted first, then "Work, for the Night is Coming."

The snow was beginning to fall faster, and the bell of the tuba was frosted and gathering a little snowdrift.

Down the long shed to the slip a ferryboat laden with commuters from Jersey was sliding cautiously through the thick flakes and into the slip. As it touched and the gates opened the band lifted up its instruments and with a crash of brass broke into "Silent Night, Holy Night," the one Christmas carol that all the world knows.

Commuters were pouring off the ferry boat into the shed, and echoes of the carol drifted down the tunnel, softened by the distance and the heavy snow. At the head of the passengers was an enormous man, swathed in a snow-flaked fur overcoat, with a vast brown beard that hid most of his face. He heard the strains of "Holy Night, Silent Night," and lifted his head and burst into song:

"Stille Nacht, Heilige Nacht,
Alles schlaft, einsam wacht,—"

He sang in German, in a booming, bell-clear voice that made the rafters of the ferry shed ring.

Without the slightest self-consciousness he marched at the head of the procession, down the shed toward the band.

Half a dozen boys and young men trailing behind him laughed and cackled and began to mock him:

"Silly night, hiliger night,—"

Their voices were shrill and off key, and they looked brightly around for approving laughter. But nobody laughed. The tall German still marched ahead, singing the old song in his native tongue.

First one voice and then another took up the refrain in English.

"Silent night, holy night,
All is calm, all is bright,—"

The scoffing boys fell silent, and then they joined their voices in with the rest —in tune, and solemnly, this time.

When the little procession reached the street end of the ferry shed fully a hundred men and women were singing, and the Salvation Army band was leading a choir such as it had never dreamed of.

The tambourines of the lassies were full of something else besides snow when the song died away!

Searching the Scriptures

Rev. George Wm. Brown, New York

"Searching the Scriptures" is the theme for Universal Bible Sunday which occurs this year on Sunday December 6.

Amid the discouraging conditions confronting the world today thoughtful Christians are turning hopefully to every available source of comfort and guidance. It is the conviction of the American Bible Society that for the present distressing world situation the messages of Scripture have a significance never previously paralleled. Apathetic leaders need the stirring, stinging challenges of the prophets of the 8th century, B.C. The distressed, over-burdened masses need the comforting, reassuring promises which illumine the pages of Holy Writ. All sorts and conditions of men need the steadying and stimulating words of Jesus.

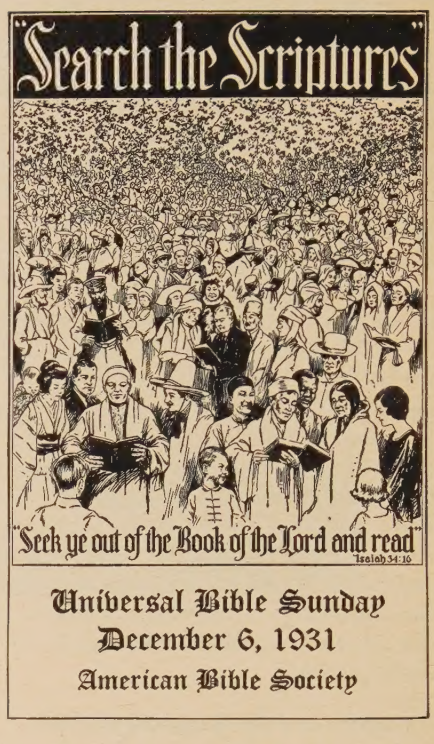
With this conviction of the contribution which the Scriptures can make to the needs of the hour the American Bible Society has prepared helpful material to be used in the observance of Universal Bible Sunday. To over 80,000 pastors throughout the United States the society has mailed copies of a message prepared by the Rev. Charles E. Jefferson, D.D., on the theme "Searching the Scriptures."

In Dr. Jefferson's message the following paragraphs appear:

"Christian people are not noted just now for their enthusiasm or their courage. The peace of God which passes understanding is absent from their hearts. They are timorous and worried, cumbered with many cares. They are confused in their thinking, and their spirits are depressed. The saints do not show that intrepidity of faith and incandescence of hope which one would expect to find in the followers of the Son of God.

"The time has come for us to take up again the Old Book. We need religion, a new vision of God, a new contact with God in Christ. The ancient wise man may be right after all, The fear of the Lord is the beginning of wisdom! The Hebrew preacher may have made no mistake when he said, Fear God and keep his commandments, for this is the whole duty of man! We have the higher education, but it is evidently not high enough to get us where we ought to be. We have the new chemistry and the new psychology, but they do not give us a new heaven or a new earth. The divine library may hold a secret without which we cannot prosper. It may be that we shall never get out of our distresses until with one accord we begin to search the Scriptures."

Promoted yearly by the American Bible Society, aided by coöperating state and city Bible societies, Universal


"Search the Scriptures"
"Seek ye out of the Book of the Lord and read"
Isaiah 34:16
Universal Bible Sunday
December 6, 1931
American Bible Society

Bible Sunday aims to secure widespread concentration of attention upon the value of the Scriptures in meeting and solving the problems of life. Its observance this year in view of conditions which its teachings can alleviate will be more than ordinarily resultful. Quoting Dr. Jefferson again:

"Generation after generation new light has broken out of the Holy Book, and there is still more light to break forth from it if men will search the depth of its divine meaning. The Bible is a world power, and we release the power only as we read and ponder and incarnate the great truths set forth in its pages."

The Chosen People and the Land

THE JEWISH HEART IN PALESTINE is not anxious to have Christ, but they are finding that they must consider him. They realize that here is some One who must be dealt with that they have left aside. As a whole they would prefer to forget him, but they are forced to think of Christ, and in a real way Christ is coming to them. So it is that as we think of Palestine we have to think that God's purposes are in a wonderful way working out. And let us realize that there is a great responsibility resting upon us, and that the presentation that we make to these people of Jesus Christ should be one to grip their hearts.—J. C. Churcher.

THE JEW in a marvelous way has taken to the land. Men who have known nothing of agriculture have undertaken that work there. A friend of mine remarked how he entered a cowshed in the Valley of Esdraelon, and looking at the Jews who were working he thought that those men had not always looked after cows. He asked one man:

"Where have you been?"

"I was a bank manager in Vienna."

"And you?"

"I was a lawyer."

But they were happy, working in such tasks as looking after cows and clearing out the cowshed.

THE CONVICTION that ultimately intermarriage would end the distinction between Jew and Christian was expressed recently, according to the papers, by George Bernard Shaw.

Mr. Shaw added that the other prerequisite for the solution of the Jewish question was for the Jews to lose their superiority complex.

"The Jews must discontinue believing themselves superior to other races, even if sometimes they have justification for thinking themselves so," he declared.

"I have never shared the viewpoint that Jews suffer from an inferiority complex. On the contrary, Jews suffer from a superiority complex. This is detrimental for them, and the cause of great annoyance to others. The world has long made peace with the Jews, but the Jews won't make peace with the world.

"I understand the Jews better than many others because I am an Irishman, and the Irish are even more race-proud and arrogant than the Jews. Such arrogance is incongruous in the proletarian world in which we live. In the solution of the Jewish question it must be for the Jews to rid themselves of the feeling of superiority over other nations."

THE JEWISH PEOPLE are divided up into four distinct groups: the Orthodox or Talmudic Jew, the Liberal or Reformed Jew, the Communistic Jew, and the Zionist Jew.

Can these Jews, to whatever group they belong, be won for the Lord Jesus Christ? The answer we can give is a most emphatic yes.

The Orthodox Jews are devoted to Talmudic tradition, and they are often fanatical. I am speaking of my experience in Manchester. It is not uncommon for me to see two or three young Jews sitting in a tram conversing with one another in Hebrew. I find that the younger Jews are more fanatical than the older ones. Yet I like them much because they are ready to argue and listen, and ready to discuss, although most bitter in doing so.

I had occasion to speak at a certain meeting, and an old man who was blind, who was previously a teacher, pulled me up and said:

"Why do you always bring in Jesus? Whenever you speak you bring in Jesus."

I said: "My dear friend, I have never attempted to bring in the Lord Jesus. The difficulty is that I cannot keep him out! He is always there in every page of the Book."

Then he said: "If it is like that we must be satisfied."—Pastor B. Lipshütz.

Do Jews Become Christians?

No statement is more frequently made by Jewish leaders when referring to Christian missionary effort in behalf of their people than that it is ineffective and almost wholly barren in results. Ridicule is heaped upon those who seek in any way to win Jews to the discipleship of Christ. Attempts have even been made to estimate in pounds or dollars the high cost of "making a bad Jew into a worse Christian." Unfortunately there are Christians who in ignorance of the facts repeat the assertions. A Christian writer in the "B'nai B'rith Magazine" makes a jest of Christian work for Jews and declares:

"Christian proselytizing efforts have been relatively ineffective throughout the centuries, from the days of crusades and inquisitions in Europe to nights of preaching in New York, St. Louis, and Chicago. Jews will be Jews."

The fact is that from the beginning Jews in varying numbers have, often at great cost, yielded whole-hearted allegiance to Christ. The results of Christ's brief personal ministry have generally been underestimated. We hear of the 120 in the Upper Room, but forget the tens of thousands who came under his sway and who later formed the Christian synagogues which were scattered over Judea and Galilee. In the Christian churches of apostolic origin many thousands of Jews were included. The "strangers" to whom Peter refers in his epistle were without doubt Jews of the Dispersion who had become followers of Christ. The existence of an "Epistle to the Hebrews" bears convincing testimony to wide extension of Christianity among the Jews of the period.

And since apostolic times there has been no age that has not seen many Jews owning the Messiahship of Jesus.

Do Jews become Christians? Yes,

always. Wherever Christ is fairly interpreted with sympathy and understanding there is an encouraging response. If the results have not been greater the fault lies mainly with the Christian church, which has seldom been concerned for the spiritual welfare of the Jews. Rarely has the gospel been given a fair chance. Prejudice, bigotry, injustice, and ill-will have too often hidden the face of Christ from his people. But a brighter day is dawning. The church is gradually awaking to a sense of her responsibility. Christ is taking his true place in the life of his people.—"Our Jewish Neighbors."

The Palestine Homeland

To attain their objective, Zionists must deal with the realities which beset them. Miracles will not create the national home.

The factors operating for and against the establishment of the Jewish national home are physical, intellectual, moral and spiritual.

Those factors operating in favor of the Zionist cause are:

The spirit and will of the Jews of the world to reconstitute their national home in Palestine;

The Mandate for Palestine, which incorporated Jewish aspirations into the public law of the world; and the League of Nations, which is an existing instrumentality for its enforcement;

The 160,000 Jews now living in Palestine, and their indomitable will to establish the Jewish national home there;

The introduction and spread of the Hebrew language;

The establishment of fundamental Jewish enterprises and industries in Palestine, including the Rutenberg Hydro-electric scheme and the Novomeysky Concession;

The acquisition of large areas of land by the Jewish National Fund and by individual Jews;

The report of the Mandates Commission, and the resolutions of the Council of the League of Nations;

The creation of the extended Jewish Agency, and the bringing in of the non-Zionist forces into the movement.

Factors operating against the Zionist objective are:

The actual, if not openly avowed, antagonism of the administration in Palestine and of the Colonial Office to the Balfour Declaration and the Mandate, as evidenced by the Shaw Report, the Simpson Report and the Passfield White Paper;

The antagonism of the Arabs and their active opposition to the Palestine Mandate;

The weak and vacillating leadership of the Zionist organization, which up to the present time has shown little conception of the practical problems involved in the establishment of the Jewish national home;

The economic depression in the Diaspora, and its effect upon the aid to be obtained from Jews throughout the world.

These obstacles are not insuperable.

In every crisis of Jewish life there were ever those, both Jews and non-Jews, who pointed out the realities, and told us that the Jew could not survive. The history of the Jews has demonstrated that the idea that faith can move mountains is not a mere figure of speech. Their faith is a vital reality which is responsible for the survival of the race. Jewish faith and Jewish longing to reconstitute their national home in Palestine are as strong today as it has ever been, and will persist long after the forces antagonistic to the Zionist cause shall have ceased to exist.—"Menorah Journal."

A Russian Rival to Palestine

Palestine's most serious competitor in the establishment of a Jewish homeland is the Jewish agricultural and industrial colony at Birobidjan in the Ukraine, where 3000 Jewish settlers are at work, according to a Moscow correspondent of the "New York Sun." Expansion of the colony to the extent of 50,000 settlers by 1933 was forecast by I. Paikin, the colony's chief agricultural expert, on the eve of his departure for the United States, where he will study the mechanization of soy bean culture.

If the Jewish population at Birobidjan increases there is nothing to prevent the establishment there of a Jewish Republic within a few years.

The settlement, which in the past three years has expanded to an acreage twice the size of Belgium, was declared by Paikin to be one of several answers to the problem of crowded Jewish ghetto towns in the Ukraine and White Russia which were left as a legacy of czardom.

Birobidjan is situated some nine days' journey from Moscow, 172 kilometers before the Trans-Siberian train reaches Habarovsk. Here, bounded on the North by the railroad and on the South by the Amur River, four former rayons (townships) were thrown together into one. Later, a forest region north of the railroad, comprising 7,500,000 new acres and inhabited by forest-living natives, was added. The western part of the colony is the Kinghan range, where rich iron deposits forecast the establishment of metal works in the near future. To the North are woods replete with game, fish and timber. The South contains farmland along the Amur River.

Several state farms and four collective farms are already flourishing in the colony. Scouts have been sent out to find new settlers from the small Jewish towns in the Ukraine. As an inducement for Jews who wish to settle in the colony the government offers to pay the railroad fare of those who want jobs on state farms. Those eager to become affiliated with the collectives are given a government loan of 2000 rubles.

Among the farms already established, according to Paikin, is the grain farm, one of the many farms of the Grain Trust. This year the farm is sowing 37,000 acres, of which 10,000 acres are planted with soy beans.

There is a farm of the Cattle Trust, with 1800 head of cattle ranging 160,000 acres. This number is expected to be increased to 50,000 by the end of the current year.

There is also a rice farm, which sowed 170 acres last year, and is planning the sowing of 1250 acres this year.

A chicken farm, with an incubator capable of hatching 32,000 chickens at one time, has been opened.

EVANGELICAL SCHOOL OF THEOLOGY

A vegetable and milk farm with 300 cows, a hog ranch and rabbit farm also are in process of being organized.

The colony's state farms are part of the countrywide system of farms financed by the central government in Moscow.

Besides the state farms there are four collective farms at Birobidjan, with a total of 1925 souls. They possess 650 cows, 250 horses and 1700 beehives. Last year the collectives sold to the state 64,000 pounds of honey, of which more than half was exported.

The collective farms, though comparatively small at present, are expected to be expanded to agricultural "socialist towns" of considerable size.

The central government in Moscow is keenly interested in the development of the Birobidjan colony. The state has expended over 5,000,000 rubles in starting the colony. An additional 5,000,000 rubles were applied to the development of the state farms last year. This year's plans call for an expenditure of 20,000,000 rubles. The funds are to be applied not only to farming, but also to the development of artisan industry. Of this there is already a furniture factory which produces a carload daily of chairs. A lime kiln and a suitcase factory are other industries.

The Changeless Christ

Rev. Clarence A. Vincent, Winter Park, Florida

Go where thou wilt his presence will be near!
Stay where thou must, and he will be with thee!
He'll break the fetters and will set you free;
And if he breaks them not you need not fear,—
He chastens only those to him most dear,
And gives them strength to bear, to toil, to be.
He soothes the heart and wipes away the tear
And shares his life with those who bend the knee.

He changes not! Our wants are known to him,
And every road we tread his feet have trod.
He changes not! We creatures of a whim
Oft falter and cry out beneath the rod,
And faith grows weak, and fainting hopes grow dim,
But still he cares and leads us nearer GOD!

By Way of Suggestion

PLAY SANTA CLAUS at your local hospital or prison or rescue mission by taking a supply of suitable Christmas books for distribution!

THE INTERNATIONAL BIBLE READING ASSOCIATION of London is getting ready to celebrate its jubilee next year. Among its aims it seeks to enroll a million daily Bible readers. Its jubilee slogan is:

"The Living Book for the Living Age."

THE CHURCH PEOPLE of the country are giving less than one per cent of their income to church and missonary work. If this were increased to ten per cent the church would become the most powerful organization, and the wonderful results which have been indicated could eventually come to pass. Then the church could come into its own in a big way that heretofore it has been able only to talk about.—Roger Babson.

THE FIRST UNITARIAN CHURCH in Pomona, Cal., has solved the sometimes embarrassing matter of requesting signatures to the guest book by use of the following sign placed above the guest book:

OUR GUESTS
are asked to leave with us
The Pleasant Memory
of their visit by
Registering their Names.

THE BISHOP OF EXETER recently said that more personal work was needed in the parishes. The newspaper and the wireless are doing with great efficiency the work that used to be done by the street preacher. They are reaching a great group outside the church. But he pointed out that there still remains the personal work.

"If you are to fill every narrow-necked bottle you must pour the water into each bottle. Throwing pails of water proves an inefficient method of filling. So we need to deal with each soul if we are to make conversions."

SOME CHURCHES are proud of remaining open all summer. This is no doubt commendable, but for the greater part of the country it will not be practicable until our churches are built like our theaters—with refrigeration systems.

Should refrigerated churches become the rule, keeping a temperature of 70° in the hottest weather, the customs governing ministers' vacations would be changed. A cool church would be a welcome refuge. More frequent services might be demanded. The minister would have to take his vacation when he could, and possibly a much shorter one.

It would follow that the church would provide refrigerated studies, for what is more trying than to attempt to write sermons in a prolonged heat wave?—"Christian Register."

Story of a Northfield Dime

"Last August a friend and I spent a couple of hours looking at the grounds and buildings of the Northfield Schools," wrote a lady. "In the Auditorium we happened to notice the collection baskets. For fun we shook them, and we were each rewarded by a dime, left uncollected, because hidden under the felt mat.

"I used my dime in the old-fashioned Ladies' Aid way of increasing it by making and selling. As a result I enclose $5.00, of which 10 cents is the original dime and $4.90 the increase from making and selling orange marmalade.

"This story may brighten the morning mail for you. May the $5.00 be multiplied to help raise the money you need!"

This is just what money does at Northfield. It brings forth fruit, some thirtyfold, some sixtyfold, some one hundredfold—in the lives of boys and girls.

But how about the other dime?

Edison's Last Words

In his last moments, as he stirred in a heavy sleep that had lasted for days, said Arthur Brisbane, Thomas Edison's physician, bending over him, heard distinctly the words:

"It is beautiful over there!"

Mr. Edison himself, according to Henry Ford, did not grow old. He was like a young driver in a worn-out car. "He has just gone, I believe, to get new facilities to continue his work."

KING GEORGE'S SPEECH was to be broadcast to all North America through 59 radio stations, and the current for this epochal event was to flow through one set of wires energized by one generator.

Just before King George began it is said that some one in the Columbia broadcasting rooms tripped over the wires and broke them. Instantly Harold Vivian, the chief control operator, grasped the broken ends, and for 20 minutes literally spliced them with his body, allowing the current to flow through him till the break was repaired. The success of the tremendous operation is due to his grit.

A monarch far greater than King George has a message for all the world, and he is trying to get it through. The wires are sadly broken, however, by human folly and sin. Splice the wires, ye Christian preachers, ye noble teachers! Splice the wires, ye anxious parents and relatives and friends! It may cost something. The current may flow through our own hearts. But what of that, if only it gets through to other men?

If I can place only one little brick in the pavement of the Lord's pathway I will place it there that coming generations may walk thereon to the heavenly city.—Phillips Brooks.

Thoughts about Jesus Christ

Let the beauty of Jesus be seen in me,
All his wonderful passion and purity!
O thou Spirit divine,
All my nature refine
Till the beauty of Jesus is seen in me!
—A favorite chorus used by Gipsy Smith.

MODERN STUDY OF PSYCHOLOGY has emphasized the fact that Jesus Christ understood every psychological term and thought which is employed today.—A. Z. Conrad.

THE DEVELOPMENT OF CHINA'S FUTURE is in the hands of the young men of today. Jesus alone is competent to lead them and worthy of their worship. I am deeply conscious of the immeasurable richness of the grace which Jesus bestows, and of how little I have actually received. If I could use ten thousand words to praise him I fear it would still be inadequate: so I confess myself ashamed.—Wu Lei-chuan.

I HAVE FELT the intellectual difficulties of our Christian faith more keenly than most men, and I venture to give this as my personal testimony that a human Christ who is but a teacher, an example, a master, is not sufficient for my need, is not sufficient for the world's need. I have been in the slums of a great city, and I know it is only a divine Saviour and Lord who is sufficient for these needs. It is only love divine that has stooped from the heights of God's glory in grace to the depths of man's need and sorrow and sin, that avails for my soul or avails for the sad, sorrowful perishing souls of men around. It is a divine Saviour and Lord who dwells in us, and so the life we now live is a life in God.—A. G. Garvie.

I HAVE LOOKED the whole planet over, and I see no man but Jesus only who is able to take away the sin of the world. I have sat at the feet of the world's crowned religious leaders, and I have seen all the great religions in their homes, and I now know that it is Christ or nobody. He has no competitor in the field! No one else has the slightest chance of winning the homage of the entire human race. More and more he is to me what he was to Saul of Tarsus, "the image of the invisible God." More and more he is to me what he was to John the Beloved, "God made manifest in the flesh." More and more he is to me what he himself claimed to be, the eternal Son of the living God. To know him is indeed life eternal. To work with him in establishing on this earth the kingdom of righteousness and peace and joy, this is what makes my life more and more worth living!—Charles E. Jefferson.

Almighty God, whom once the nations worshiped under names of fear, but who hast revealed the glory of thy love in the face of Jesus Christ, and called us by him to live with thee as children: fill our hearts, as we remember his nativity, with the gladness of this great redemption! We would join in the heavenly song of glory to God in the highest, on earth peace and goodwill to men. Breathe into our hearts the spirit of Jesus that we may be led to thee in trust and obedience, and be sent out to live among men in brotherly love and sympathy! Every year, as this joyful festival comes around, may it find the world more and more in harmony with thy will, which has been made known to us through Jesus Christ our Lord!—John Hunter.

Why Jesus?

Rev. Paul Scherer, D.D., New York

There standeth One among you whom ye know not! John 1. 26.

Out on the border of the wilderness of the Jordan a man has appeared clad in the rough homespun of the prophets. He is neither rabbi nor priest, ordained by no school, appointed by no human authority. He stands outside the accepted bounds of religious routine in a kind of weird and solitary grandeur. But in his voice is the authentic ring of sober, piercing truth.

The multitudes that have come down the rugged hills from Jerusalem listen to it in awe-struck silence. It is as though for the first time in 400 years God were speaking and his word were setting one man's soul on fire,—like the fire that struck Elijah's altar on Mount Carmel. Day by day the crowd increases as his scorn flays the nation's dull and flattened conscience into some semblance of life again.

Uneasy ecclesiasticism sends down its inquisitors to examine into the validity of his strange commission, and he turns them about with nothing but the haunting memory of a cry lingering out of those ancient years of exile in Babylon, —a voice, no matter whose, in the desert, calling, calling for a highway that shall be God's!

And then suddenly, without any warning, a quiet figure catches his eye as it stands intent in the midst of the throng. John's gaze wanders and comes back once again, just to be sure, and evenly, steadily, his speech sweeps into the gospel narrative an obscure Galilean:

"There standeth One among you whom ye know not!"

In the hush, full of wondering glances, that follows his word his eyes fall, and he bows his head:

"Whose shoe's latchet I am not worthy to unloose!"

It is the first formal introduction on the stage of human history accorded to Jesus of Nazareth. Nobody that was present could possibly have dreamed in the wildest flight of fancy what the sequel would be. Ten centuries, and in the name of this stranger unborn nations worshiping, hosts laying down their lives, torture, war, emperors setting their crowns at his feet, sonorous creeds, glorious spires, vaulted cathedrals, silent heroisms, humble tenderness, purity! Through the Middle Ages he moved, meek and lowly, but covered now with the trappings and pageantry of ecclesiastical authority,—the simplicity of his truth thwarted by all the devices human ingenuity could contrive. Then came the Reformers. A wind blew from the face of a cloud, a hurricane, sweeping away a hundred things grown dear to half a hundred generations! And out of it, clearer now and untrammeled, a Nazarene!

Today I think humanity has struck its tents again and is on the march. I do not know how else to interpret all this seething, restless movement, but of one thing I am certain: forward from "the glad, safe rear, in the dreadful van" is One who still baffles us, his garments fluttering yonder like the white plume of Navarre. "There standeth One among you,"—a step on the threshold of life, and the world swinging over into another orbit!

You can't explain a sequel like that simply by saying that it happened to turn out so. There is something behind it other than mere circumstance. Here is no ordinary course of events with predictable conclusions from one or two given premises.

"For myself," writes Winifred Kirkland in her book "The Road to Faith," "without a knowledge of his times I find Jesus inexplicable. With a knowledge of his times I find him even more inexplicable, for nothing solves for me the puzzling fact that a young Jewish carpenter succeeded in so impressing himself upon history as to fix his name upon a new era, so that today, in the same breath with which we announce that science has once more sealed Jesus into a tomb, we label every new scientific discovery with the date of his birth."

How is it that he made such an impression? Why Jesus?

I should like to answer that this morning if I can. Let us attempt to account for that sovereignty! It isn't so difficult as one might suppose.

Jesus wrought three great changes in the world's thinking, and either one of them would have been sufficient to establish his supremacy. All of them together seem to me to guarantee it permanently.

God in Human Life

To begin with, he successfully brought God back into human life.

Among the Jews God had been banished to the remoteness of an Oriental monarch and enthroned "in an isolation suitable to his awful holiness." Once for all his will had been declared in a written law and the writing turned over to lawyers for endless interpretation. In the ghastly mass of tradition that had sprung up the moral influence of religion was almost annihilated. Sin in the heart lay down comfortably with piety on the lips, or stalked along on the streets without benefit of ritual, unheeded and outcast. Broad phylacteries and long prayers, whited sepulchers with dead men's bones; while beyond the pale quite hopeless wandered the sinners that might never have been saints, Zaccheus and Matthew, Simon and Mary. There wasn't anything redemptive anywhere that could take a ruined life and make it over,—which is and forever must be the eternal function of all true religion.

Men would go subjecting the course of nature to painstaking scrutiny in order to find God. They thought he was in the marks on the livers of bulls. They examined the erratic flight of birds. When that failed they thought of the mysterious mutterings that people made in sleep or frenzy without knowing what they did, and they hoped it might turn out to be God who was speaking.

All these false scents they followed, and many another, until at last wise men, like some of the Greeks, began to say that God had left us without any sign at all, and that mortal man could never know what it was that really lay at the hidden heart of things. There were mystery cults in Egypt and the

East, playing on the natural awe of the human soul with queer gods and secret sacraments of blood. In Rome were corruption, and skepticism, and superstition, with two great schools of philosophy, one too amiable to be dynamic and the other too stern to be practical. It was a world in which God seemed strangely absent from all the changing scenes of daily life, and the most poignant, vital need of the human soul—how to find for itself relief and renewal,—was allowed to go unmet, and even for the most part unnoticed.

If you were seeking for parallels to this age in which we live you could hardly find a closer. Once more God has been either rationalized out of existence or philosophized out of reach, and the wrong that goes its way cursing and scarring the face of human life is left to find what cure it can. Sermons don't mention it, the younger intellectuals recommend it, cynics sneer at it, and moralists withdraw from it in a kind of frigid Stoic doctrine called self-control for the public good.

Jesus faces it. He faced it from the first. He saw with clear eyes the world's essential godlessness, and the havoc it had done. He taught men again the daily presence of that great, yearning heart. With a grace and beauty unspeakable he lived God's life among them. He gathered up into the arms of his own fearless love all the wrong they had done, and saying to them steadily, "Thy sins be forgiven! Be of good cheer!" carried it to a cross. That was his second contribution, and that is where I want to pause for a while this morning.

The Cross: Its Meaning

It looked like a fiasco when it happened. The inscription Pilate wrote was a deliberate insult. But what did that matter? "Jesus of Nazareth, King of the Jews." It was like Pilate, proud Roman that he was, to give this gallow's-fruit a royal title and so turn the whole Jewish nation into a wayside sneer. And he stuck to it, too, in the face of their resentment. "What I have written, I have written." And there was an end of it. It was just a day's sardonic jest, and he turned to the other business that was on his calendar. He lunched and dined at home with his wife, and in the evening read a little Virgil in the new edition. Joseph of Arimathea came in to ask for the body of the carpenter. Well, why not? Let him help himself! And Pilate went to bed.

It was just such a day for almost everybody. The man with the sponge went home to his family, and the centurion, a little wistfully. They talked about it at the table:

"Another bit of work on Golgotha today! Troublesome people, these Jews!"

And Simon of Cyrene blazed out in his rage at supper: "They made me carry a cross,—the curse of God on them!—and I didn't get into the city until 12 o'clock!"

And the merchants along the way put up their shutters, waiting only to drive one last bargain with a passer-by. The children came home from school. And darkness fell.

That was all. The incident would not have been recorded in the press with more than a footnote. You simply can't see it as the world saw it then,—hardly saw it at all,—a bursted bubble that some Galilean had blown,—what's his name?

It took a little nerve to preach that and the silly story of a resurrection on its heels. "Jesus of Nazareth, King of the Jews"! "His Majesty, the Day-Laborer from Nowhere"! Now say your creed:

"Suffered under Pontius Pilate, was crucified, dead, and buried. The third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father almighty. From thence he shall come to judge the quick and the dead."

One might think it would take 2000 years to bridge that gulf. It took less than fifty!

Matthew Arnold put the story of that first century into dramatic verse:

She heard it, the victorious West,
  In crown and sword array'd;
She felt the void which mined her breast,
  She shiver'd and obey'd.

She veil'd her eagles, snapp'd her sword,
  And laid her scepter down;
Her stately purple she abhorr'd,
  And her imperial crown.

Lust of the eye and pride of life,
  She left it all behind,
And hurried, torn with inward strife,
  The wilderness to find.

Tears wash'd the trouble from her face!
  She chang'd into a child!
'Mid weeks and weeks she stood—a place
  Of ruin,—but she smiled!

It isn't the failure of anybody's hopes you are dealing with when you read once more the record of the crucifixion. It is a miracle by the side of which raising the dead is nothing but a marginal note! That Jesus should have conquered that way in the kind of world he lived in is either the wild fancy of a man in a padded cell, or else this thing is of God! "Jesus of Nazareth, King"! It doesn't sound like a sneer now. It sounds like a triumph, and its conquest is still young! The cross may be the offence of Christianity, but the defence of the cross is its career.

Let's see if we can come anywhere near its meaning for us!

Certainly it is more than a sudden and sinister fact standing out against a Judean sky, with its arms flung wide in a gesture of abandon. The cross is the whispered word of God, travel-stained and foot-sore, seeking someone, ever away from home, whispering a name. They say the search began in a garden in the cool of the day among the trees where a man stood trembling and ashamed, and a woman with him, listening to a voice that seemed at first like the sad murmur of leaves. From all around it came, within, without, until there was nowhere under the sky that one could hide from it,—and the sorrow of it, grown so strangely old, as though it had never had beginning, nor ever should know an end! "Adam, Adam, where art thou?"

It may be that you spell the name of that garden E-d-e-n, but the God who walked there will never be a stranger in Gethsemane!

The scene need hardly be shifted in the long drama that plays itself out between them forever. The voice of the Lord God calling as he walked in a garden, away from home, seeking someone whom he must find, calling a name, "Adam, Adam!"—or is it your name, and mine?

It was the only way God had of finding anybody,—a life, like the life of God, ranging from the hills of Judea to the quiet little mounds under the skies of Flanders, wistful, hopeful, with no sorrow like his sorrow, if only he can restore, reclaim, redeem.

Never in countless ages shall men be able to conceive of God again without the nailprints in his hands and feet! For centuries they had been stumbling along blindly enough in their quest. Nothing in the history of the human race is darker or more tragic than the record of its gods, whimsical, ferocious, altars reeking with the blood of beasts and of children, the air filled with the sound of battle, the coming and going of priests, austere and dreadful,—among them tricksters, cunning and treacherous, polluted, shameless,—once and again a prophet, with a ringing, authentic voice,—then silence, and the slow toiling of multitudes out of darkness,—a Moses, a Samuel, and an Isaiah,—and people climbing, entangled, slipping.

I wish I could make you conscious of the long and bitter sadness of those years,—and it isn't so much humanity's sadness I am thinking of. Will you, can you understand me when I say that it is God's? That's what all these pages mean to me: Love trying across the gulf to pronounce its own name in syllables never to be forgotten,—never! You see all the groping and the falling, the faces with fear on them, the poor maimed lives that so wanted to live but were too dull to hear,—the dumb, red horror on the world's great altar stairs,—you see it all as it seems to men. Could you sit for a moment with blanched face and bated breath and think of how it seemed to him? Hear the whispering anguish of one weary, with the dust of the road upon him:

"Adam Adam, where art thou?"

I have read of Helen Keller's mother looking down at the little child lying deaf and dumb in the cradle that was so much like a tomb, that mother striving with tears to make herself known.

"I love you, Helen!" she would say. "I love you! I'd work my fingers to the bone if I could make you understand!"

"It was the third hour, and they crucified him." It's the same language.

I read once of a father walking the streets of New York all through the night, calling his daughter's name, giving it that little lilt he used to give it at home before she left.

"If she hears that," he murmured to himself, "if she hears that she'll come."

"I, if I be lifted up from the earth, will draw all men unto me!" It's the same language.

Calvary was God's way of saying that lilt so that nobody ever again should misunderstand. He had tried everything else. Patriarch and prophet, priest and nation and book, he had tried them all. And then a motley crowd poured out of the Damascus Gate, Roman soldiers with shining armor, the multi-colored garments of the Sanhedrin. There were the heavy strokes of a sledge-hammer. Three crosses dropped into their sockets in the ground, and God could say no more. We know now that a love like his could never have felt at home in a world like this until it had stretched itself out to be crucified. You will have to go far back along the way that led from a garden and came out upon the top of that lonely, skull-shaped hill,—far back to find where first he made his rendezvous with death.

"Absalom, my son! Would God I had died for thee, O Absalom, my son, my son!"

Farther back than that!

"Adam, Adam, where art thou?" "Jesus bearing his cross went forth." It was the gift of all God had, and it left him bare. But this is the outcome of it: you and I can never look him in the face without knowing how much he cares!

The best God had in his heaven,—and he went looking among his treasures because the world had got well nigh beyond his reach,—and he gave this to woo it back! That's why you can stand and look out into the dim and misty reaches of God's love today and know that never in all your life will you see to its end. The God who went to Calvary, where do you think he'll stop and say, "No, not that! I can't do that!" "Jesus of Nazareth, King of the Jews." It was God's triumphant uttermost!

The Mind of God

But that isn't all. Not only did Jesus reveal the heart of God: he revealed the mind of God as well.

He came into a world that was quite as morally confused as our own.

Ovid gleefully reported that the spirit of the age just suited him. If you will read his "Metamorphoses" you will understand why.

"From Spain to India," complains Juvenal, "hardly one is left who knows right from wrong."

"Good and evil," so runs the lament of Virgil the poet, "good and evil are confounded, and no honor is left to the plough."

"I am entering," wrote Tacitus, "upon the history of a period rich in disasters, gloomy with wars; Rome . . . set in flames by Roman hands; adulteries, murder, virtue the surest ruin. He who has no foe is destroyed by his friend."

"Never," says Lecky, "was the thirst for material advantage more intense, and rarely was vice more ostentatiously glorified."

There was little belief left in immortality, and the only sanctions held out for moral conduct were health, intelligence, and honor.

One cannot help making the obvious comparison. I don't see how anybody can understand the 20th century without understanding the first. Once more we seem to be perplexed.

The most serious enmity Christianity has to face today is not science, but moral cynicism and confusion. Fifteen years ago we were breathlessly trying to reconcile the first few chapters of Genesis with the theory of evolution and the whole cosmology of the Bible with the conclusions of astronomers. Not so today. The world has looked Charles Darwin and Hugo Vries, John Watson and George Dorsey in the face, shrugged a little and gone on about its business. It is too absorbed even to stop and smile while Eddington scraps causation, and "every new psychologist hurls the entrails of his predecessors to all the constellations of the zodiac"; while Dr. Osborne rearranges the skulls under his glass case in the Museum on the

theory that while some men still make monkeys of themselves no monkey has ever yet made a man of himself.

What just now concerns us most is the daily conduct of human life and what promises—or perhaps I should say, threatens—to come of it! The fact is, they tell us there is no longer any sufficient warrant for morality. All the old sanctions are gone. The Bible is antiquated literature. Chivalry has lost its grip. Conscience, which used to cost men their lives, may now be had for a song. We kill easily. That's the fifth commandment accounted for. The sixth has been amended by psychologists, the seventh and eighth turned over for revision to corporation lawyers, with a request for a few footnotes on the ninth and tenth.

And so they say they are confused! They can't tell right from wrong! The only definition of right they are able to arrive at is anything that is vital to the common good. The trouble is we have such a hard time deciding what is vital to the common good. Some say socialism, and others capitalism. There are liberals and conservatives, democrats and aristocrats, atheists and advocates of companionate marriage, all with the same slogan, "Pro bono publico,"—which being interpreted means little more than making the world safe for your own hobby.

Personally I have come to a strange conclusion. There isn't nearly so much perplexity as people would have you think: there is plenty of downright avoidance. Unless you prefer being confused there is still a way. A man may still bring his moral judgment under the clear and steady eyes of a Galilean wanderer.

Peter did it once, you remember. With his brusqueness and impulsiveness it was a real personal difficulty that he brought that day to his Master.

"Lord, how oft shall my brother sin against me and I forgive him?"

There he was in the one place on earth where his question was bound to get an answer. And did you ever notice what being there had already done for him? Not only had he learned that forgiveness was in order, but he had learned that he would have to stand on tiptoe with his forgiveness if he was ever to satisfy those eyes. So up he came to a holy number:

"How often? Till seven times?"

And Jesus need never have answered! If Peter will come back and look at those eyes the eighth time his brother sins, and the ninth, and the tenth, he will know what to do!

The trouble with us moderns is not that we don't know. If you will deliberately lay your life open to the advent in it of this Christ I for one shall be perfectly willing to trust you down all the moral labyrinths human ingenuity can contrive. Most of them are contrived and advertized with a blowing of trumpets, while the air that blows we are soberly told is an air of profound perplexity. It's just a way people have of throwing dust in the air. I'll take what Jesus says to you, once you have learned him, and hold it as right in the face of all the occult and strained definitions that psychologists and philosophers together can muster.

"I too," said Frank Harris, "could boast that the stream that poured from the side of the crucified One and made a red girdle around the world never bathed me in its flood. I too loved gold and marble and purple, and bands of nude youths and maidens staying on horses without bridle or saddle against a background of deep blue as on the frieze of the Parthenon. But gradually I came to understand that Jerusalem, not Athens, is the sacred city . . . and that roses of life grow best about the cross."

In the chaos twenty centuries ago came Jesus of Nazareth. "There standeth One among you." He came and preached his Sermon on the Mount. They looked at him as we look at him now, puzzled and confounded, and not at all certain whether he was serious or not. He was.

"Some of the things he said sounded immoral, but we have learned that he was right. Some of them still shock and disturb us. One day others shall look back and wonder how we missed or stumbled at things so obvious."

It was the mind of God that he revealed. You can get along with your own if you like, but when you try to climb as high as the soul you must take his. There was nothing in it that needed to confuse anybody. Down past men's conduct into their thought he proved with his lighted candle, and into the things they dreamed of when they were alone. "How is it here?" he said, and flashed his light about the walls. Meek, are you? Merciful? Pure?

Why Jesus? That's why! Because in him the light of God had leaped forth as out of darkness and beamed upon them!

And the cross was its seal. The Sermon on the Mount might have been the dream of a mystic, or the empty poetry of an idealist who had lost all touch with reality, had it not been for the cross that caught every phrase and sentence of it on its own grim arms and turned them all into stark and daily prose.

You remember how a hundred years ago in legal documents they signed men who couldn't write their names? A cross, then "John Smith, his mark." God signed so once! "Blessed are the poor in spirit,"— and there at the bottom, "God, his mark." Two beams of wood, and an inscrption in Hebrew, and Latin, and Greek, then "God, his mark."

We read in this book the quiet words he uttered, and God forgive us! we go off sometimes wondering if they are so,—as though someone had thrown them out casually in passing, or from an armchair. "I am with you alway. . . . In my Father's house are many mansions. . . . Ask, and you shall receive. . . . He that drinketh of the water that I shall give him shall never thirst." And we weigh them as we would weigh the mild precepts of some comforting philosophy! And there at the bottom, "God, his mark"!

Let those great, lingering, creative words go, and see in what poor rags you can dress the world when they are gone!

Won't you ever realize that he was desperately in earnest? A man doesn't go to Gethsemane lightly. He doesn't put up a cross for collateral when what he says is guesswork. All through this story there is sweat on God's forehead, and under the skin the rippling of muscles that ache.

EVANGELICAL SCHOOL OF THEOLOGY

If there is a word on his lips about forgiveness he means it. By all his fasting and temptation, he means it! "God, his mark"!

If there is a word about the victory he can give you, the soul he can make of you, poor and prodigal as you are, he means it. By all his agony and bloody sweat, he means it!

If there is a word there about his companionship on the loneliest of ways, by his cross and passion, by his death and burial, he means it! "God, his mark"!

I wish you'd look up and claim it, whatever your circumstances have been, now when God dares you with his own signature to be one of his redeemed!

Why Not Jesus?

Why Jesus? Because to believe in him means to believe in the constant presence and the cleansing love of God! Because to believe in him means to believe in the possibility for me of a life God-illumined and God-redeemed!

Why Jesus? My friends, with a faith like that to venture on, the question I want to ask is, Why NOT Jesus?

And there stands his cross, the symbol of his fearless, gallant confidence in you and me! The hard romance of a tree, and his reckless adventure toward the kingdom of God with nothing to rely on but the feet of men, and they fled; nothing but men's hands, and they nailed him fast; nothing but men's hearts, and there weren't many that were even touched with pity! Sometimes it seems to me that that's the most astounding thing of all,—that he knew how poor we are and still expected so richly of us. To leave his cause there on that untimely gallows, with the kiss of Judas still warm on his lips and Peter's curses on his ears, and yet to look up in God's face and say:

"I have finished the work thou hast given me to do!"

Finished it? Why man, God knows you've hardly begun!

"Aye, finished," says he. "My teaching they have misunderstood, my spirit they have missed again and again, my life bewilders them, but my death will win, and I am content to die. With that I leave the world thou lovest, and I have no fear, no scruple. Into thy hands, Father, I commend my spirit!"

And so it comes that you and I, abject as we are, cowed so often, and basely content, are nevertheless keepers of the cross! And he looks straight at us. "This I have done for thee. What wilt thou do for me? Your failure will be my failure too. Everything that I've been and said is yours. You are its ward and watch. The hazard is mine. Let it be!" And Jesus knew us! He knew us and risked it. He risked a song in our keeping that the angels sang over Bethlehem. "Come unto me all ye that labor and are heavy-laden, and I will give you rest!" He risked that. "This is my body broken for you." He risked that. And Gethsemane, and the crown, and the reed, and the cross, and an empty tomb, all that, unreckoningly. And Jesus knew us! Knew if Matthew would go back to his booth and Peter to his fishing, if Thomas would doubt again and James and John grow impatient, if Philip to philosophy and Andrew to business, and you—? It was a gesture that only God could make to die and leave it so!

"Jesus of Nazareth, King"! A.D. 30 to A.D. 1931. Is that as far as the scepter is going to reach? You who are keepers of his cross, whom he trusts, is it safe in your hands?

The Unbelief of Christ's Brethren

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A most astonishing statement is found in John's Gospel:

"Neither did his (Christ's) brethren believe in him" (John 7. 5).

The evangelist states his purpose in writing the life of our Lord in these words, "These signs are written that ye might believe that Jesus is the Christ, the Son of God," yet here he tells us what seems to make faith on our part impossible. Have we not a right to say:

"If Christ's own brothers who knew him so intimately, who had such opportunities of judging of his remarkable statements regarding himself, did not believe in him, how can we be expected to accept him as divine?"

The candor of the Word of God is surprising. The faults of the best men, as well as their excellencies, are recorded. Nothing is suppressed from considerations of policy.

Some deny that these men were actually sons of Mary and therefore brethren of our Lord, but this assertion is chiefly made in the interests of the dogma of the perpetual virginity of Mary, and is not supported by any evidence either in or out of the Scriptures. Christ's neighbors said, "Is not this the carpenter's son? Is not his mother called Mary? And his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us?" (Matthew 13. 55, 56). We find these brethren coming with Mary to exercise that authority over Jesus which implied close kinship (Matthew 12. 46). They therefore had certainly been brought up with Jesus, and had had the most intimate companionship with him throughout his life.

His Humanity

Of what value to us is the knowledge that the brethren of Jesus disbelieved in his claims? It testifies to his truly human boyhood and young manhood.

The apocryphal Gospels narrate mythical stories of miracles wrought by the child Jesus, but had these events really taken place, or anything like them, Christ's relatives would have been accustomed to associate the exercise of supernatural power with their kinsman, and unbelief in any claims he might make would have been out of the question. We may be perfectly sure, therefore, that no miracle performed by

the boy Jesus startled the serenity of the home at Nazareth.

As their brother grew into manhood they saw him to be under the same limitations as themselves. He needed food and shelter, rest and exercise, precisely as they did. Scholars infer that their father Joseph died before the beginning of Christ's ministry, but if so Jesus did not by touch or word pluck him from the jaws of death and save Mary from the sorrow of widowhood.

Jesus was no monstrous child, like the baby Hercules who strangled the gigantic serpent whilst in his cradle, but was a perfectly natural infant, and his development through childhood and youth was normal. He was subject to Mary and Joseph. He waxed strong in spirit and advanced in wisdom. Not until he turned the water into wine at the marriage at Cana did he perform a wonder. "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory" (John 2. 11).

To be disbelieved in by the members of his own family circle must have been painful to our Lord. David wrote: "I am become a stranger unto my brethren, and an alien unto my mother's children" (Psalm 69. 8). The following verse of that psalm was recalled by the disciples as referring to Jesus (John 2. 17). Misunderstood by his nearest relatives, Jesus was early in life "rejected of men." We can never estimate what added bitterness there was for Christ in the awful experience of Calvary through the fact that our Lord in the hour of death could not commend his mother to those who should have been her natural comforters, but had to say to one of his disciples, "Behold thy mother!" and to his mother, "Behold thy son!"

But there came a change in the attitude of our Lord's brethren to him. The statement that they disbelieved in him is not the final word we have concerning them. When believers had been commanded to tarry at Jerusalem, and 120 were found during ten days waiting in prayer and the expectation of faith, among the number there were not only the apostles, but Mary the mother of the Master and his brethren (Acts 1. 14). There seems no room for doubt that the James who became the recognized head of the early church at Jerusalem was one of these brethren. He is mentioned by Paul as one of the witnesses of the reality of our Lord's resurrection (1 Corinthians 15. 7), and is spoken of as one of the "pillars" of the church (Galatians 2. 9). It is most probable that the Jude who wrote one of the Epistles was another of our Lord's brethren.

Evidence of Deity

We have seen that the temporary unbelief of these brothers of Jesus forms a clear testimony to the perfectly human life of our Lord in those early years of obscurity of which only one incident is recorded in the Gospels. Now we would maintain that the fact that these men came to such trust in Christ that they were prominent in the apostolic church is cogent evidence of the deity of our Lord.

What testimony can we expect from these intimate relatives of Jesus which would carry weight in proof of the Godhead of our Lord? If no miracles were performed by him in his early days, and his brothers rejected his claims up to the time of his death, of what use can they be as witnesses to his supernatural origin?

It seems probable that James was brought to faith in the Godhead of Jesus Christ by his resurrection from the dead. But for faith in Christ to be possible for James and his brothers something more even than a vision of the risen Jesus was necessary. Our Lord had laid claim to equality with God, had even said, "I and my Father are one." But the Jews had the most deeply rooted belief in the holiness of Jehovah. A God who had any shadow of impurity or sin was no God at all to them. The morality of James' Epistle is absolute and inflexible. He had the highest possible standard of what righteousness was. If he had remembered any sin in his brother's life, belief in his oneness with the holy God would have been rendered impossible. The resurrection would have confounded him, but not convinced him. If he had carried in his mind the recollection of a single defection from perfection on the part of Jesus it would have been no excuse to plead that the sin was committed in childhood, and that Jesus grew up to know better, for if the Son of God at all, he must have been so from his birth.

These brethren knew that for the Lamb of God to be able to bear away the sin of the world he must be without blemish, yet they joined with the other members of the church in preaching redemption through his death.

We know so little about the first 30 years of Christ's life that it is a matter of the first importance that we have the evidence involved in the belief of those who spent those early days in the home with him that he was without sin. Any moral failure, however harmless it might appear in another person, would have proved an insuperable barrier to their faith.

We cannot but admire these brethren of our Lord for the scrupulous honesty they displayed in their relations to their brother. When Jesus was popular with the multitudes—though the Jerusalem Jews sought to kill him,—these men voiced plainly their unbelief. But when their august relative had been rejected and crucified they joined the ranks of his followers and avowed their acceptance of his lofty claims.

The value of James' evidence for the actuality of Christ's resurrection from the dead is greatly increased by the considerations we have adduced. Thomas, an ardent disciple of Jesus needed but to see the risen Master to exclaim, "My Lord, and my God!" He was no sceptic in the sense of repudiating the claims of Christ. But what wrought such an entire reversal of James' mental attitude toward Jesus? Two unanswerable arguments made unbelief no longer possible to this man. He had an interview with his brother after he had come out of the tomb. His knowledge of our Lord made it impossible for him to doubt the reality of this. And there rose before him the memory of the past. He saw again the home of his childhood, and there was One whom he watched growing from boy to man and he was unable to sit in judgment on a single action which he could recall on the part of this paragon of mankind.

Great souls are lonely. Others lack the power to rightly interpret their ac-

tions and words because they cannot think their thoughts. So it was inevitable that Christ should tread the wine-press alone. His mind was so active, his mental processes so exalted, his motives so pure and disinterested, that he could find none likeminded with himself. Yet he was not alone: he tells us so. Whilst others stood around him like little ant-heaps his spirit towered aloft to Alpine heights, bathed continually in the glory of fellowship with his Father. Whilst he was on earth he could speak of himself as in heaven (John 3. 13). So he could say:

"I am not alone, but I and the Father that sent me" (John 8. 16; 16. 32).

All lonely and misunderstood Christians can feel the Master's special sympathy, for he has passed over the same road himself, and they may find relief where he found it, in communion with God (1 John 1. 3).

What loss the unbelief of these brethren occasioned to themselves throughout the early days of their lives! Had there come to them by some happy intuition, or through the compelling force of the unique personality of Jesus, a recognition of his marvelous deity, what opportunities they would have had of learning the truth! Think of the rapture of united prayer with our Lord! What seasons of study of the Old Testament Scriptures they might have enjoyed!

Unbelief always brings loss. The riches which Christ came to bestow are only for believing ones.

The Reigning Christ

Rev. G. Campbell Morgan, D.D., Philadelphia

For he must reign till he hath put all his enemies under his feet. 1 Corinthians 15. 25.

Our theme is the reigning Christ. The assumption of Paul when he wrote these words was that Christ was reigning. As he wrote, the world was under the iron heel of Rome, but he saw above and higher than the throne of Cæsar another throne, and above Cæsar himself another king, one Jesus.

Paul's vision was not that of Christ removed from activity and passively waiting for some crisis in the economy of God. His vision of Christ was of him actively reigning, and so reigning as to bring in a crisis, bring in a consummation. Immediately preceding the words of my text he wrote:

"Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power."

This vision of Christ as reigning, in the case of Paul, was the result of his discovery on the Damascus road of the fact that Jesus was risen and alive. Until that day of matchless wonder in his life the cross of Jesus had been in the thinking of Paul the fitting, appropriate and poetic ending to the career of an impostor. But when that day he found that the Crucified was actually alive, that he could appear to him, speak to him in his own language there on that highway, call him by his own name, and make himself known by the old familiar name Jesus, then all Paul's mental structures came crashing down around him; and he had to reconstruct everything in the light of that stupendous fact. He took time to do it. He went to Damascus for a few days, and then to Arabia, and was there under the majestic shadow of Mount Sinai for two and probably three years, thinking the thing through.

The result to Paul was that from that moment the whole universe was new. The same conditions obtained everywhere, but he saw everything in a new perspective. The secret of perspective is the central point of vision; and for Paul from that day the center of vision was the risen Jesus, exalted by God to the place of supreme authority and power. This is discovered in all his preaching, in all his teaching, in all his serving, in all his suffering, in all his triumphing, in all his rejoicing, in all his letters. Paul for evermore had his vision fixed there, and all the lines of perspective resulted from that.

This is of vital importance to all those of us who are committed to Christ in life and service. It is a great thing to realize that he is alive. It is great, it is wonderful, it is everything! Yet it is equally important that we should understand that the living Christ is not inactive, that he is reigning.

I do sometimes think that some of the best Christian people I know today are missing this vision. There are many who seem to think that when he left he went to wait, and by and by will come and reign. I pray you, make no mistake! He is reigning now.

Now I am not going to attempt to prove the fact, but to consider it. I ask you to follow me, then, as we discuss, first of all, the enthroned Christ; secondly, the process of his reign; and finally, in a brief word, the consummation of his reign.

His Coronation Day

Now, when we thus speak of Christ as being the enthroned Christ, the reigning Christ, we ask, first of all, When did his enthronement take place?

We are always more or less in difficulty when we ask a question like that, because when we speak in that way it necessarily introduces the time element. Of course we are bound to do it, but let us realize the difficulty! In God the eternal is supreme. The temporal is only human, and a thing of visibility.

To take perhaps the supreme illustration, and thus to dismiss any further remarks along these lines, When was Jesus crucified? You and I at once have to revert to the calendar and the almanac, and to dates. We are bound to do it. If you wrote a letter yesterday you put at the head of your letter 1931. What do you mean? You are going back in history. Quite right, perfectly right: but do not forget that the Lamb was "slain from the foundation of the world." There is the eternal as well as the temporal; and if we just remind ourselves of this we may then go to our

historic method, all the while remembering that there are heights and depths and lengths and breadths vaster than time, which will baffle all our interpretations.

I go back, then, to my question, When was he enthroned?

Upon one occasion, talking to his enemies, his critics, he challenged them to interpret a psalm. He asked how it was that David called his son his lord. I go back to the psalm, arrested by the fact that our Lord quoted it and applied it to himself, and I read its opening verse:

"Jehovah saith unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool! Jehovah will send forth the rod of thy strength out of Zion: rule thou in the midst of thine enemies!" (Psalm 110. 1, 2).

Observe the relationship between our text and that:

"He must reign till he hath put all his enemies under his feet," and

"Jehovah saith unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool!"

Now I turn to the letter to the Hebrews, and I read (1. 3):

"When he had made purification of sins he sat down on the right hand of the majesty on high."

Once more, to revert to Psalm 110: "Jehovah saith unto my Lord, Sit thou at my right hand!" The writer of the letter to the Hebrews says that he did this when he had made purification of sins.

I turn to the Ephesian letter, and I read (1. 20, 21):

"He raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named not only in this age, but also in that which is to come."

I go to the Hebrews letter once more, and I read (10. 12, 13):

"He, when he had offered one sacrifice for sins forever, sat down on the right hand of God, henceforth expecting till his enemies be made the footstool of his feet."

And again (12. 2): "Jesus, the author and perfector of faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God."

And yet once more, I go to Peter and I read (1 Peter 3. 22):

"Who is at the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him."

Carefully mark that wonderful harmony of revelation! The old prophetic psalm said: "Jehovah saith unto my Lord, Sit thou at my right hand!" When did he do it? When he had made purification of sins; when he had endured the cross, despising the shame; when God raised him and exalted him. Then let us at once say that the reign of Jesus began when he ascended to the Father, when he took his place at the heart of the universal economy, at the right hand of God. That is when he began his reign! Ascension Day was the day of his coronation in high heaven.

Why was he thus set at the right hand of God? Paul says here, "He must,"—"He must reign." Why the "must"?

One answer will be enough—though I am proposing to give a second,—and that answer is that it was by God's appointment. When Paul, who wrote this letter, was preaching on Mars' Hill he told that listening crowd of Epicurean and Stoic philosophers, those dilettante foolers, that God had "appointed a day in which he will govern the world in righteousness by the man whom he hath ordained" (Acts 17. 31).

God appointed him to reign. Why did God appoint him to universal control?

Because he had dealt with the situation on earth that none other had dealt with, or could deal with; because he was the redeemer.

Is there anything more arrestingly dramatic in all literature than the fifth chapter of the book of the Revelation, in which we have the vision of the throne, and in the right hand of the One who sat upon the throne a book written, and sealed with seals, a book, as the sequel shows, of the order of procedure that shall bring the world at last to the hour when the kingdom of God is perfectly established. Nobody was found to open that book, or to look at it. That is the story of humanity all through the ages. Then the seer with a beautiful human touch says, "I wept much," because there was nobody who could do it. One of the elders said to him:

"Weep not! Behold, the Lion"—the Eastern symbol of authority and kingship,—"the Lion that is of the tribe of Judah, the Root of David, hath overcome to open the book and the seven seals thereof!"

Now listen! The seer turned to see the Lion, and what did he see? "A Lamb standing, as though it had been slain."

We read our histories of human things and human activities. Oh that men would come back and look at the world from the divine standpoint! He reigns, and his right to reign is found in the wound-prints in his hands, the Lamb slain, the redeemer-king.

That was the hour of his coronation, when he ascended.

The God-Man

Behold him! Who is this? This is the God-man. We cannot say all there is to say about Jesus when we say he is God, and we cannot say all there is to say about Jesus when we say he is man. The phrasing of some of the old creeds is fine: "Very God of very God!" Yes, but also very man of actual man! I am not discussing the mystery. I am facing the fact. The God-man is enthroned. He is reigning.

In the history of the God-man there are three ages.

First, the age—measured by our calendars, a short one,—of his earthly life and mission, from his birth to his resurrection. The crib and the cross and the crowning. That is the first age, about three and thirty years.

The second age in the history of this person began when he ascended, and we are in it now. When it will end, no man knows. It will end when he comes again.

The third age, the eternal age in his existence, begins then, and stretches out unto the age of the ages.

He will always be Jesus. When God in the mystery of his sonship stooped, and bent, and bowed, and came down

and dwelt among us corporally, in bodily form, he identified himself actually with humanity forever. The time will never come when Jesus will cease to be. When thinking of him we need to recognize these three ages: the preparatory, the mighty dynamic age of his earthly career; then this processional age from his ascension to his coming again, during which he reigns; and then the eternal age, in which as redeemer he will cease to reign. "Then cometh the end, when he shall deliver up the kingdom to God, even the Father, . . . that God may be all in all."

Keep these three ages in mind when thinking of him! The first and the last will help us to understand the one in which we live today. He must reign; he is reigning now. He was not reigning in those three and a half years of public ministry. He will not be reigning in his mediatorial capacity after the advent. It is now he reigns. He must reign, not WHEN he has put his enemies under his feet, but TILL he hath put all his enemies under his feet.

Look again at that first age! What took place then?

In him I see God identified with humanity in nature. Softly hear me now and carefully, or you will misunderstand me: identified also with humanity in sin, but never in sinning. He was "made sin," identified with humanity in sin, but never in sinning; and because never in sinning he was able to put sin away, and so identify humanity with himself in his victory over sin. Identified with humanity in the dark abysmal mystery of the cross, he dealt with sin, cancelling it and putting it away forever. Consequently he opened the kingdom of heaven to all believers.

When that first stage was over he ascended to the right hand of God, and there he is today, the Lamb as it had been slain. When we read the book of the Revelation, you may if you like say that he has not yet broken any of these seals, or that he has broken some. All I am insisting on is that the philosophy of the Revelation is that the book of the administration of earthly affairs is in the hand of the Lamb that had been slain, and that whatever happens happens when he breaks the seal. There are terrible happenings, beasts and dragons, and all hell's beastliness belching itself out across the earth. Yes, but nothing happens except when he breaks the seal. Not the beasts, not the dragons, nor Apollyon, nor hell reigns, but the Lamb who is at the right hand of God.

How He Reigns

That leads us to our second point briefly: the process of his reign. How is he reigning?

I ask you to observe his demand. I ask you to watch his objective. I ask you to consider his method.

What is the demand of this reigning king? Purity, holiness, righteousness.

You can take either of these words. In every one of them are the values of the others.

The reign of the redeemer is not in order to the lowering of the divine standard of morality, is not in order that men and women who fail of holiness may be admitted into the heaven of holiness. His one eternal demand is for rightness, holiness, purity. To that bears witness the ethical interpretation of his life. To that bears witness the ethical intention of his dying. He did not die to save me from hell,—I give you a moment to think about that. He died to save me from sin, and so to save me from hell. It is sin that he came to deal with. It is holiness that he came to realize. The reigning Christ over all the chaos of earth today is demanding that; and this earth will never get peace until it gets purity. His demand is for purity.

What is his objective? Peace!

He is the prince of peace, but peace eternally on the basis of purity. Oh those words that have been so wonderfully sung and set to music till the world is engirdled today with the melody and the harmonies of them! Yet beautiful as they are they are generally misinterpreted. When at his birth the angels sang, what sang they?

"Glory to God in the highest, and on earth peace, good will to men!"

They sang nothing of the kind, in spite of the Authorized Version and in spite of our anthems and hymns! They sang:

"Glory to God in the highest, and on earth peace among men in whom he is well pleased!"

A different matter! God wills that the world shall have peace, but it must be built on purity: "peace among men in whom he is well pleased." That is the only way in which peace is coming. The reigning Christ will see to it that the world never does get peace until it gets it on the basis of holiness. His objective is peace.

And what is his method? You can take two words to cover the ground: patience and power. Patience, the offer of his redemption to men. Power, the invasion of all things with his own ideals, and the compulsion laid upon evil to express itself completely in order to its own exhaustion.

Watch the process of the ages and history, and watch from this standpoint! Again and again the dark and catastrophic and cataclysmic hours, terrible in blood and muck and misery, have meant the working out into visibility of the false thinking of men. Those of us who lived through it will never forget those four years and three months of war. Whence came it? Who was to blame for it? From the false thinking of men, from false philosophy; and that false philosophy was compelled by a pressure that it did not recognize, the pressure of God's grasp upon all human life, to go on, to be logical, to express itself, and it did it at last in blood and muck and misery, and so was answered for evermore. That is how he is ever reigning.

The Consummation of His Reign

That brings us to the last word, the consummation.

The process will be victorious. Listen! He shall put down all rule, all authority, all power. They shall all be abolished. He shall destroy the last enemy, which is death. What, then, is the vision that greets our eyes as we look through to the consummation of his reign? A completely redeemed and realized kingdom of God! That is the goal of the God-man.

Then comes that final act, when he delivers the kingdom to God, a kingdom with no need of redeeming activity, God's redemption having wrought vic-

toriously. At last God is over all, blessed for evermore. To that he moves.

Well, where am I? I am living by clock and calendar in hours all filled with doing little things, little things. O Holy Spirit, lift us in this hour to see where we really are! We are in a world over which he reigns. We are in a world in which his redeeming activity is operating in mighty power, in spite of all hell. We are in a world in which hell is made hell in order to condemn and damn and banish it at last from the earth.

To see Christ so is to share his peace. To share his peace is to coöperate in his program, to be enabled by his power, and to move through the passing hours with the tread of conquerors, knowing that at last his victory will be complete. I know his victory is assured, it is coming, but it seems to me in that last hour, whenever it be on the calendar of time, when the anthem shall roll around the world, "The kingdom of the world is become the kingdom of our God and of his Christ," it seems to me I will not much want to join in the Hallelujahs if I have not had some share in the travail that makes the triumph sure!

This is the message that I bring,
A message angels fain would sing:
"Oh, be ye reconciled,"
Thus saith my Lord and King,
"Oh, be ye reconciled to God!"

The Apocalyptical Element in the Bible—2

Given at the Northfield Women's Foreign Missionary Conference by Rev. Raymond Calkins, D.D., Cambridge, Massachusetts

"It is time for the Lord to get to work" is the core of the apocalyptical message. When things seem darkest and most hopeless, then the Lord is girding on his sword.

From that point of view do you not see how indispensable the apocalyptical message is for the missionary and the social worker? It is all right to say we have got to keep toiling and working, and so we have, but behind and beyond the ethical appeal to the Christian to keep working and hoping for the fruition of his work there must lie this glowing, glorious apocalyptical hope: "This is God's work, and he is going to see it done. This is his business, and he is going to see it through."

Some have severely let alone all these passages in the Bible because, they say, whatever it means it is not going to happen in their time and they can afford to pay no attention to it. They do not understand it, so they let it alone.

If you let it alone it is at your peril, and some day despair may overtake you. When the powers of darkness are gathered around, and the foes seem all but invincible, then is the time to turn to these great apocalyptical messages and to find one's faith fanned into a flame as one is reminded that this is God's work, and in his own time he is going to see it through. I cannot emphasize that too strongly.

And the Bible reader will not be puzzled, bewildered, discouraged by the symbolism of the language. Always he will get behind the symbolism to the spiritual truth of which the symbolic language is the feeble and inadequate expression. We have to do that in art, in literature, in music, and we have to do it in our understanding and interpretation of these apocalyptical messages.

Yesterday I gave you certain passages to read, and I am assuming you read them.

* * *

For example, Zephaniah 1. 14–18. Now Zephaniah gives the earliest illustration of apocalyptical prophecy in the Old Testament. He was a contemporary of some of the older prophets, Isaiah, Amos, Micah, around the time of 625 B.C., before the great catastrophe. But Zephaniah, a young man, is tremendously impressed by the evil of the world as he sees it and knows it.

I may remark here that these apocalyptical messages from the Bible are not for the superficial optimist. These passages as I have insisted are for the social worker and for the social fighter. They are for persons face to face with this world's evil and who feel the hot breath of it in their face. They are not for the dilettante, not for the person who dodges evil when he sees it because he does not like the smell of it. They are not for the person who walks on the easy side, and turns away from the uncomfortable aspects of life. For that kind of person the apocalypses can mean nothing. They are for the person who stands on the firing line, who is opposing with his own naked soul against unrighteousness, and feeling the pressure of its lances on his bare breast. It is for that kind of soul the apocalypses were written.

Now if you have never felt like that, then what happens at the end of the chapter is no good for you; but if you have felt like this, if this world's evil has rested like an insupportable burden on your soul, then think what it means to you! This young man Zephaniah, this sad, sensitive soul, burdened with the weight of this world's evil, when he comes to the end of the chapter says:

"The great day of the Lord is near. . . . That day is a day of wrath, of trouble and distress. . . . The whole land shall be devoured by the fire of his jealousy, for he shall make even a speedy riddance of all them that dwell in the land."

There is the apocalyptical message, and that bright, flaming hope of the day of the Lord just filled the soul of this man, and it lifted him above despair.

Can you use that passage? Well, you cannot unless you feel the way Zephaniah did. If you feel the way he did about this world's evil, why don't you turn to Zephaniah 1. 14, why not croon that terrible anthem, "The Lord will make a riddance"?

That is what apocalypses mean for the social and missionary worker.

But Zephaniah is before the exile, and he is the exception.

* * *

Ezekiel is the watershed. I am personally making a thorough study of Ezekiel, for he is one of the most re-

markable prophets in the Old Testament. I hope you read the first chapter of Ezekiel, because there is symbolic literature, Ezekiel indulges in super-symbolism.

Imagine what Ezekiel is trying to do! He is remarkable, for the first part of his book includes the final fall of Jerusalem, and the last part has to do with the rescue of the people after that calamity has overtaken them.

The exiles in Babylon felt themselves to be God-forsaken, identifying God with Jerusalem and the Temple, and they did not know what it was to have faith in God unless he had his home in the Holy City and in the holy Temple. But Ezekiel tells them God is with them in Babylon as truly as he was in Jerusalem, and in his first chapters what you have is a pictorial and symbolic description of God on the move, God on the march, God traveling from Jerusalem to Babylon and setting himself right down in the midst of the exiles in Babylon as truly as he was in their midst when in Jerusalem.

Now it is a piercing question to ask about anybody's faith whether he conceives of God as God on the march, God on the move, God on the go. The idea a good many people get of God is exactly what he was for those exiles,—a static God. Most poeple think of God as sitting. For the apocalyptical writers God is always a marching God, a moving God, and the gist of that whole first chapter of Ezekiel is that it gives a description of God moving right through the secular events of history and making himself felt upon them.

* * *

In the latter part of the book of Ezekiel I gave you one or two beautiful apocalyptical passages. Beginning at Ezekiel 38. 14 you have exactly this same picture:

"Thou shalt come up against my people of Israel as a cloud to cover the land: it shall be in the latter days, and I will bring thee against my land that the heathen may know me when I shall be sanctified in thee, O Gog, before their eyes!"

Gog is the term for the deadly prince of evil, he is the Satan of the Book of Revelation, he is the last word in evil. Now in these 38th and 39th chapters of Ezekiel you have God setting his face against Gog. The prince of righteousness meets face to face the final prince of evil and overcomes him. You have the immortal description of the final overthrow of evil by God.

Nobody can operate as a social worker if he has not invincible faith in the overthrow of evil by righteousness. That is the essence of the message of all apocalyptical wri'ers. When you are discouraged, turn to the 38th and 39th chapters of Ezekiel and read about old Gog, and what happens to him! Read how the sword of the Almighty is to be unleashed, and burns hot! I am reading and rereading these chapters constantly myself. I love to read them with the descriptions of the overturn of Gog and Magog at the pointed lance of the righteousness of God. It keeps me going.

A preacher who speaks in a melancholy way, that is, who has too much of a minor note, there is altogether too little glow of certainty in it. Real preachers, like Zephaniah and Ezekiel, who never blink evil, who never blink the strength and tenacity of evil, have this flaming apocalyptical hope that in the fullness of time it is destined to be overthrown by the righteousness of God.

* * *

Perhaps my favorite passage of all is in the 14th of Zechariah. I have hard work choosing between the 12th and 14th chapters of Zechariah. I am wondering when last you read them before I assigned them to you for reading. I am hoping they will become as dear to you as they are to me.

Zechariah 14. "Behold, the day of the Lord cometh,"—see? They all have it!—"the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. . . . Then shall the Lord go forth and fight"—I love that!—"as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, . . . and there shall be a very great valley, . . . yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah . . . and the Lord my God shall come,"—that is it!—"and all the saints with thee"—and the saint of the Old Testament is always a fighting saint, remember that!—"and all the fighting saints with thee!"

(To be continued)

We Tread Upon Thy Carpets

Gerrit Verkuyl

We tread upon thy carpets in the meadows,
We look into thy mirror by the lakes,
We trace thy hand above us in the shadows,
We eat the daily bread our Father breaks.

The voices of the waters are thy singing,
The bending of the grass thy passing by,
The thunder of the clouds thy church bells ringing,
The wrappings of the fogs reveal thee nigh.

The mountains are the gatherings of thy glory,
The fountains are the flowings of thy grace,
The ripples in the rock beds tell thy story,
And everything but sin portrays thy face.

We see thy beauty beaming in the dewdrops,
We mark thy covenant bow on land and sea,
We hear thy footsteps moving through the tree tops,
And everywhere thy word, "I am with thee"!

A Christian's Debt to the Jews

Rev. G. A. Johnston-Ross, D.D., Honolulu

If any one here is astonished that a Christian minister should be advertised as speaker at a Jewish meeting for the reception and dedication of the Torah, you are not more astonished than I am: astonished, that is, by the patient and forgiving hospitality of Israel to which I owe my presence here.

I do not find it easy to define the emotion with which I accepted this invitation.

It was not fear, for I am a Scot, and the Scots do not need to fear the Jews!

We Scots are almost the only nation on earth that has not persecuted the Jews. We have not needed to do that. When the Jewish invasions of Scotland became at any time embarrassing, all the Scots had to do was to visit upon their invading friends a devastating financial discouragement. Wise Hebrews *left*. Some optimists remained. It is said that there is no better picture of a super-optimist than a Jew seeking employment who is buying a railroad ticket for Aberdeen. No: a Scot has nothing to fear from his brother of Israel in a worldly sense. In matters of financial caution and exactitude they meet on terms of strict equality.

Nor am I embarrassed religiously. Why should I be?

I once went to a Methodist church in New York to hear my good and kind friend, Rabbi Stephen S. Wise. The rabbi among other things said:

"I am not embarrassed to find myself as a Jew on the platform of a Methodist church. For I read in my Jewish Bible, 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength.' I open my New Testament, and in the incomparable life of Jesus of Nazareth I find the same words with the significant addition, 'and with all my mind.' Now I say, If that be Christianity, then I, Stephen Wise, announce myself a Christian! But," added the rabbi whimsically, "in case any of you should think of going to the Jewish authorities to say that I had here renounced my Judaism, I remind you that I read the words first in my Jewish Bible, and if you claim me as a Christian I claim all of you Methodists for the house of Israel!"

No, I am not embarrassed any more than I am afraid! But I am—ashamed!

Ashamed, first of all, of these eighteen centuries of Christian persecution of the Jews, a persecution which has been well called the vastest cowardice in history.

The writer who uses that stinging phrase as whiplash for his fellow Christians justly says that if the Jews did crucify Jesus they but did our crucifying for us, and committed no crime more contrary to the spirit of Jesus than the Christian crime of avenging with eighteen vindictive centuries the pitiful blunder of a day. "Upon our unshamed Gentile lips," he says, "there shall be no unhallowed criticism of the saddened prophet-people who, largely because of our treatment of them, walk alone before the nations of the earth, but with the fire of all the old expectancy still beautiful in their eyes."

And I am ashamed, too, of the isolation into which we have forced our brethren of Israel.

Some 25 years ago I was minister of a Scots church in Cambridge, England. A young Jew, now a distinguished rabbi in London, attended from time to time the services in my church, and with other undergraduates took part in an informal forum which followed the evening worship. He gave us one Sunday evening a beautiful and reverent paper entitled "A Young Jew's Conception of Jesus." In return for what the Jewish students were pleased to call my hospitality to this young man I was invited to address Jewish undergraduates. I found that eminent scholar, Dr. Israel Abrahams, in the chair. When I had finished my address and comments had been made by the students Dr. Abrahams, summing up the meeting's proceedings, said:

"Gentlemen, much the most interesting thing about Mr. Ross' address is something he doesn't know. He has tonight, all unconsciously, been making history. This is the first time that a Christian minister has addressed Jewish undergraduates in an English university since the 11th century!"

The 11th century! And that in a country which the Jews have looked upon as a haven of refuge! To what cruel separation from us we have condemned our brethren!

But I am most of all made ashamed by our Christian ingratitude for our religious debt to Israel.

What do Christians not owe to Hebrew literature and religion!

We owe, if not the conception, at least much of the content and the chief vehicles of our worship. Israel's Psalmbook is at once our prayer book and our hymn book. At my mother's knee in Scotland I learned not only the great poems like the 23rd, 51st and 103rd Psalms, but I learned to say in metred version:

Now blessed be the Lord our God,
The God of Israel,
For he alone doth wondrous works
In glory that excel!

And blessed be his glorious name
To all eternity;
The whole earth let his glory fill:
Amen, So let it be!

To Israel, too, we owe the great exemplars of sainthood.

If we are in search of sages we turn to ancient Greece and China; of statesmen, to Greece or Rome; but if we are looking for saints, not self-torturing ascetics but men living in the world in and by the grace of God, we turn to the fathers of Israel.

We owe to Israel—and it is well we should remember this in the presence of the Torah,—the identification of the highest moral ideals we know with the mind and will of God, and a loving relation to him as better than sacrifice.

Israel, too, has been our teacher in the great truth of the growth of religion, and of the carrying of an eternal significance by events in time.

Israel's own religion took its rise in humble beginnings, but truth once gained was never again lost, and grew from narrow and national application to

be the fit vehicle of a religion for all mankind. We do not often enough think how this fact consecrates and gives meaning to what we call history. In the Greek and Roman view of things historical reality proper has no place, neither is meaning given to the sequence of events, nor any purpose hinted at which all events subserve. But in Israel the people became familiar with and have transmitted to us a belief in purpose: the purpose of their God, who was no timeless abstraction, living aloof from time. "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage,"—who intervened, that is to say, in history at a certain time and place for high and holy ends.

But this is to say, in other words, that we owe to Israel the only conception of God that will endure.

The conception of God as one rational mind controlling all that is,—a thought which to countless thousands of our fear-stricken humanity is the one gospel of comfort, rescuing them from terror and the horrors of irrational superstition; and the conception of that God as combining in his character three qualities,—righteousness, loyal love, and that ineffable remainder of august moral elevation to which we give the name of holiness,—what could the world in its quest for the highest do without these? —"The Friend," Honolulu.

Christmas in the Holy Land

Rev. W. M. Christie, D.D., Mount Carmel

Forty years ago in Palestine the word Christmas was suggestive of a variety of thought and feeling according to the class of people that heard or used it.

The Germans and the English brought their customs with them to the Holy Land, and to them it was a season of family gatherings, of illumined Christmas pine trees, of feasting and special greetings. And if doubts were sometimes raised as to the genuineness of the date they were swept aside on the ground of a practically universal acceptance.

Then we Scots came into Galilee, and the present writer was about the stiffest in "refusing and rejecting everything without or against the written Word." We came from a land that feared the last syllable of the name Christ-mas. If the early Christian world was divided into the two camps of Arian and Orthodox by a diphthong, we may equally state that the Scotland of our early day was separated from England and Germany by a syllable. We then took no notice of Christmas, and no holiday was recognized. We looked askance at folks who kept it. Christmas was heathen.

Then there was the Jew, strict and stiff unto fanaticism. But our sympathies were with him. His narrowness and ours had grown out of like conditions,—persecution. The Jew said little, but we soon learned from a study of his history that Christian festivals had meant to him through long centuries forced hearing of sermons, compulsory baptisms, pogroms and massacre: and our hearts went out to him. Then he told us, almost with bated breath, that they called Christmas the "Black Night," for then lights were extinguished, and no reading was allowed. In short, it became a night of silence.

The native Christians, too, in Safed had their troubles. They were a feeble folk, and like their Moslem neighbors they were "incomers." Against them all laws of restraint were strictly enforced. Up to our own day they had difficulties if they tried to hold openly a church service. They had to gather in secret, generally in the dark, and to get the congregation a messenger went round the houses intimating, "It's going to begin." Christmas was celebrated by abstinence from work and by the donning of Sunday suits. But soon their holiday became ours. We had to close the schools, and the medical work was stopped for that day. They began to pay us visits, and these we on our part returned at the New Year, our day.

But soon fulness of liberty came to the Christians, and that in a strange way. On settlement we had taken the attitude that in our premises we would pray when and with whom we would. We simply defied interference, and strange to say, nobody interfered. After a while, however, there came an incident.

It must have been about the Christmas time of 1891. Our evening service in Arabic had just commenced when a native Christian, breathless with fear, rushed in and intimated that the pasha of Acre and his suite was coming to pay us a visit, and that we must stop the service.

We replied: "Never!"

The pasha entered and looked around, evidently for "idolatrous symbols," but found none. He and his associates took seats, upon which the native Christian women rose and left the house. They dared not sit among Moslem men.

The preacher was Dr. Ewing of Edinburgh, and he had so far attained in Arabic that his hearers were delighted. All left us that night on the most friendly footing, and never thereafter did we hear of restrictions on our neighbors. Indeed, some time later one of the Moslem suite was heard to declare:

"We too could pray in such a place."

But the native Christian officials, mostly strangers in Safed, could themselves exercise a bit of tyranny even at such a time and compel the Jew in a peculiar way to keep Christmas. About ten days before the date such officials sent intimation to the Jews to the effect:

"The 25th is my feast."

That meant that provision had to be made for the giving of presents, and we remember well the case of the postmaster getting six silver spoons.

Moslem officials had of course their own feasts. Like impositions were made.

Feast of Lights

Christmas falls on the 25th of December. The corresponding month is Kis-

lev, and on its 25th day we have Chanukah, the Feast of Lights.

We read in the New Testament (John 10. 23) that Christ was in Jerusalem at "the Feast of Dedication, and it was winter." Now this was a post-Old-Testament festival associated with the overthrow of the Syrian attempt to substitute Hellenic idolatry for Hebrew faith. It was not Biblical, but national, and Christ as a patriotic Israelite gave it countenance. It was established on the ground of the power of binding and loosing, and Christ put his seal upon it.

Christians give far too little attention to the service rendered them by the Maccabees. But for the success of these heroes Christianity would have been, humanly speaking, impossible. Chanukah, or the Feast of Lights, is their memorial.

It was at that feast that Christ declared, "I am the light of the world," and that was a re-statement of the declaration made at his dedication in infancy in the Temple that he should be "a light to enlighten the Gentiles." That prophetic word of old Simeon has come true, for it is through him that we have our light. Through him the knowledge of the God of Israel has become the heritage of mankind.

I have a great fondness for linking up all our institutions with the things of old Israel. If our roots are not there we are poor indeed. "All my well-springs are in thee" (Psalm 87. 7). In preference, then, we link on Christmas to the Feast of Lights, and in their memorials Jew and Gentile may meet in light and joy and peace. The Jew may meet and congratulate his Gentile neighbor on the enjoyment of "the beam that shines from Zion's hill," while the Gentile may equally rejoice with the Jew over the illumination for the Maccabees and the victory that made it possible that the light of Israel should lighten every land. —"Palestine Bulletin."

Practical Suggestions about Hymns and Their Use—2

Homer Rodeheaver, Winona Lake, Indiana

Some folks think everything in church must be done exactly in regular order, even to the evening services and to the Sunday school services. The Sunday morning service is the formal service, of course. I agree with you that there should be some formal and regular service, but even at that I believe that if I were a preacher I would turn it around sometimes to shock the people out of their sleepiness and indifference. The reason a lot of people get sleepy is because it is so monotonous, so much the same. The prayer comes in the same place, the Scripture reading, the anthem, the solo, the offering. The sermon is about the same length: firstly, secondly, thirdly, fourthly, all in proper order. Then the doxology. You know how easy it is to get restless with a service like that where there is no surprise, nothing different.

I heard a young lady who had not been coming to church say:

"If you will promise to do something I have never heard done before I will come!"

That is the spirit of youth. They are tired of going over the same old things.

One reason attendance at prayer meetings has fallen off is that it got so monotonous. Everybody learned everybody else's testimony, so what was the use of going?

Go to a rescue mission and hear men converted within the last 10 days, 30 days, 3 months, 6 months, give their testimony! There is nothing as fascinating as the testimony of men who have actually been saved, twice-born men. There is no drama, no fiction as interesting as the actual change in the lives of those men.

Do you know why people keep coming to hear Billy Sunday? He does something different every night. Also he has marvelous sermon material. The most marvelous collection of gospel sermons, I think, that any man ever delivered are those delivered by Mr. Sunday. He has the faculty of selecting the best from other men, and makes no bones about it. Somebody charged him with using other men's materials and he replied:

"Well, I used to be a great baseball player, and when I played baseball the management did not require me to make the gloves, bats, and balls I used!"

* * *

In the building of a song service I try to have something a bit different, to give a different touch to a hymn. By adding an interpretation to a verse you can make a different and new hymn out of it.

Take, for instance, "Hallelujah, What a Saviour!" Sing "What a Saviour" as though you mean it! Start softly on the "a" vowel in Saviour, swell it up big, and let it out again to show amazement of what a saviour! It is the same old hymn, but you get an entirely new conception of it. You have always sung it the same tone all the way through, and you do not realize what it has been saying all these years. The interpretation of just the one little phrase makes all the difference in the world.

I want to use that as an illustration of using the old hymns. Instead of attempting an anthem, take the hymn, give it a new interpretation, let the choir do it artistically, and you will find the people like it better than the great big anthems. Few of these bring much of a message, anyway.

Somebody told me about a choir that got up and started to sing. The soprano sang, "Solomon was not arrayed." Then the basses sang, "Solomon was not arrayed." Then the tenors and altos followed and told the people the same unfortunate fact that "Solomon was not arrayed." A fellow listening said he did not know whether he should stay or not.

But so many of them are just words strung together to allow folks to carry a tune. It is awfully hard to find anything with a real message in it these days, but you can go back and take the gospel

song. You can take the beautiful simple gospel message, do it artistically, and your crowd will like it much better.

A lot of church singers will not sing out of a book because they think they cannot earn their salary if they sing a song printed in a book. I took some gospel songs and put them on sale at ten cents. No one would buy them, so I took and printed them on a larger sheet, spread over two or three pages, and sold them at 40 cents. I would have been glad to sell them at ten cents, but they would not buy them, but they did buy them at 40 cents. Spreading it out does give that opportunity of variety for the sake of the accompanist.

"Jesus Remembers When the World Forgets." It is a simple gospel song, but it has real comfort in it which has been a comfort to a lot of folks. Possibly from the musical standpoint of those who come to hear a great musical selection they would not like that as well as "Come unto Him," or "Draw Near, All Ye People," or something of that kind. But for the one in the audience who needs that message from God's Word nothing else could supply it but that, and in every audience there are a lot of people who need that comforting message. I could take the rest of the morning telling you stories about that song, of men and women who thought the world had forgotten them, and their friends had forgotten them, and then they got that idea of the song.

I was talking to one man who was dying. He would not let a preacher come to see him, but he finally let me come because I was a singer. He told me he had lived all his life without Christ, and he was not going whining to Christ now that he was through. He was the champion clay pigeon shot of the world, and he applied sportsmanship in his relationship to God, not knowing God. I told him how God wanted him to come back or he would be disappointed, and then I sang this song. He got a vision of the fact that Jesus never forgets. He accepted Christ as his Saviour. In the two weeks he lived he led his father, his brothers, and his sisters to Christ. That is more than some Christians have done who have been members of the church for 30 years. He only had two weeks.

That is what we are after in our gospel song program. We believe in the beautiful worship program of the church. More power to it! The more beauty we can add to it, all the better of course. But there are so many more people that need the comforting gospel than need just the worship program presented to them. We are trying to make the music in the church so attractive that men on the street, in the factory and foundry will come to get something. We can give it through the gospel song when we can give it in no other way. That is why I try to get young people to lead the crowd in singing.

(To be continued.)

Fleming H. Revell: For Over 60 Years a Force for Christianity

Fleming Hewitt Revell, widely known as founder of the publishing house that bears his name, one of the leading publishers of religious books in this country for over 60 years, died last October in his 82nd year. Injuries from a fall in his home induced complications which owing to his advanced age ended fatally.

Mr. Revell was born in Chicago in 1849 of English parentage. He was the younger brother of Emma Charlotte Revell, who became Mrs. D. L. Moody. After working in several occupations he was helped in 1869 by D. L. Moody, then in the climax of his activity and success in his Chicago work, to issue a religious monthly called "Everybody's Paper."

In 1871 came the great Chicago fire, in which everything associated with the youthful publisher's venture was destroyed. Nothing daunted, Mr. Revell started again, and to "Everybody's Paper" added "Words of Life," "Temperance Tales," and "The Sunday School Lesson Illustrator." All four magazines attained a countrywide vogue.

After a year or so Mr. Revell published his first book for Mr. Moody's use, a volume of evangelical sermons for use with inquirers entitled "Grace and Truth," by a Scottish minister W. P. Mackay. This book, by the way, is still listed in Revell's catalogue, and still sells.

At this period Mr. Revell was one of the active members of Chicago Avenue Church, the church which grew out of D. L. Moody's Sunday school and missionary labors, and of the Chicago YMCA, which under Mr. Moody's leadership was the evangelical center for the Northwest. Many of P. P. Bliss's hymns such as "Hallelujah, What a Saviour!" first saw the light in his papers. Indeed, that great hymn "Wonderful Words of Life" derived its theme from the little paper of that name.

With other young men in that circle he used to go out holding meetings in the city and adjoining states. On a recent occasion he told how, near the beginning of his career, a Chicago business man urged him to enter the ministry and offered to pay his expenses through a seminary. After careful thought he decided to remain in business, but that choice almost obligated him, he felt, to the high type of literature the company has always carried.

The Record of Christian Work is another magazine that owes its inception to Mr. Revell. He launched Volume 1, Number 1, of a paper entitled "The Evangelistic Record" in December 1881. It was devoted to the interests of evangelism in all fields, and had as contributors the outstanding evangelical ministers and seminary professors and active workers of that day. Soon "Bible Notes for Daily Readings" by Major D. W. Whittle became a feature of the paper, whose name and scope were changed in 1885 to the Record of Christian Work.

As the years passed the Revell business grew into one of the largest and best-known agencies for the publication and distribution of evangelical literature on the American continent. Scarcely a single name famous in the evangelical annals of the last 60 years has failed to

find a place in the Revell catalogue. Great preachers, world-famous evangelists and missionaries, and Sunday school workers of international fame have had their books issued by Fleming H. Revell Company.

After Mr. Revell moved the headquarters of his business and his home to New York he became somewhat identified with D. L. Moody's work at Northfield. He was a trustee of the Northfield Schools, and a director of the RECORD OF CHRISTIAN WORK Company. A set of chimes in Sage Chapel, given in honor of the 50th anniversary of his wedding, and the homestead in which D. L. Moody was born, purchased and presented to Northfield Seminary for a teachers' club, are permanent monuments of his generosity. He was also a member of various boards of the Presbyterian church, and an officer of other religious and philanthropic organizations.

THE SPREAD OF CHRISTIANITY

International Sunday School Lessons—December, 1931

Looking Forward

It is not too soon to look over the border into 1932 to see what the lesson courses will be. They are, for successive quarters:

The Message of the Gospel according to John;
Messages from Genesis;
The Era of Moses;
Christian Standards of Life.

December 6, 1931

Rome and Beyond

2 Timothy 4. 6–18

In 2 Timothy, the last of his epistles, we see Paul the aged penning his last message to Timothy as to the correct attitude he should take in facing the responsibilities and dangers at Ephesus. As the letter draws to a close he becomes personal, and speaks of his own ministry, and his associates, and his end. In a positive but modest way he epitomizes his immediate condition, his long career, his future prospects:

Course and crown, 6–8;
Friends false and true, 9–15;
Deserted and delivered, 16–18.

I am now ready to be offered, 6.

He feels his work is done, and we have that word "ready" to express his attitude. Ready for his life to be poured out in martyrdom, if that is God's will!

The time of my departure is at hand, 6.

"Departure" carries the metaphor of a ship loosing its moorings and sailing out to sea. No longer confined in port, but setting out upon its proper function. "My unmooring."

I have fought a good fight, 7.

Paul uses the metaphor of a wrestler (not soldier). He has striven in a noble contest,—with sin and evil. There is no whining, no lament, as he looks back upon his stormy career. The record is clean.

I have finished my course, 7.

Like a runner speeding along the proper track toward the goal.

I have kept the faith, 7.

Like a trustee. This explains all else, whether "the faith" means his own attitude of belief or the body of truth he believed. What a testimony this is!

Henceforth, etc., 8.

The fight is finished, a crown is coming, a token of success such as was given to the winner in the Greek games.

What "day"? Not the day of his martyrdom, but of Christ's appearing. Paul's forward glance reached beyond the grave.

At a gathering in New York the chairman introduced Dr. Andrew Bonar of Glasgow with a reference to this crown which should be given him. As Dr. Bonar rose to speak his first words were:

"And not to me only, but unto all them also that love his appearing!"

For the love of Christ's appearing, the habitual love and longing for his appearing, is the mark of a sincere, forward-looking Christian: and this shall gain the reward.

Meanwhile, however, Paul is not living in the air (9–15). He has not lost interest in life. He misses the companionship of his younger associates, and has some unpleasantness to face. He needs that cloak he left at Troas, and the books and parchments. Some scholars think these were New Testament writings, his own or others.

A happy future, 16–18.

Nothing is positively known of Paul's history after the close of Acts. It is generally thought that he was acquitted and released at the end of the two years, that he engaged in further missionary tours, and was arrested again and brought back to Rome.

This time his confinement was not so easy as during the first imprisonment. At his first examination he was alone: his younger companions all being at work elsewhere, and the local Christians either killed or scattered by persecution, or unwilling to face the risk. But as in previous crises that we have seen, the Lord himself stood by Paul, and strengthened him, and delivered him from Satan; and his quiet confidence as to the future, both on earth and in the life beyond, breaks into a doxology. His death came in 67–8 A. D.

In the cause of Christ faithfulness is what counts: not necessarily success as the world regards it. Our Lord himself was a failure from this standpoint.

The only life that bears looking back upon without regret and remorse is the life of Christian devotion and endeavor.

Golden Memory Text—I have fought the good fight, I have finished the course, I have kept the faith! 2 Timothy 4. 7.

December 13, 1931

John's Vision on Patmos

Revelation 1 to 3. Lesson portion—1. 4–18

The spread of Christianity in the apostolic era is carried almost to the end of the first century by the last book in the Bible: for though some scholars date it in the 60's A. D. in the reign of Emperor Nero most scholars date it in the 90's in the reign of Emperor Domitian.

Have you ever read through the book of the Revelation? Have you studied it seriously to grasp its significance? It is a climax to the whole Bible, doubling back in a marked way upon Genesis and the whole Old Testament.

Some people call it a book of mystery,

impossible to understand. Its opening words, however, call it a revelation, an unveiling, by and of the Lord Jesus Christ. It is almost more largely divine revelation than any other book in the Bible. Difficulties are not a good reason for neglecting any book. Difficulties and prophecies are cleared up when they are fulfilled. Read the book with open mind and heart whether you understand it now or not!

For the present lesson we do not have to discuss the problems of the whole book. Use the limited time at your disposal to make clear the vision of our glorified Lord!

The first three verses of chapter 1 are a Preface or Introduction, telling what the book is and who is its source; its contents; and a triple beatitude for those who read, hear and keep it. Of course a book that reveals Jesus Christ will bring blessing!

Then comes a trinitarian greeting (4, 5a), merging into an ascription of praise to Jesus Christ (5b, 6).

Verse 7 is the theme of the book. Who is speaking, John or God? "Look! He comes. . . !" The forceful language almost makes you think you will see him if you look!

The voice and its message, 9–11.

It was the voice of Jesus Christ.

John was not in a dream or trance, but "in spirit," which may mean in a spiritual attitude. Paradise is brought down to the bleak, rocky isle of Patmos. His experiences begin, as always, with a realization of God. He is directed to write what he sees. This was no spooky séance!

The episode runs to the end of chapter 3.

The vision, 12–16.

The language is not direct, but symbolic. It was the best John could do in human language: he could only say the details were "like unto" this and that.

Our Lord has a human appearance on the level of heavenly glory. It is no longer the Jesus of history as we saw him in the four Gospels. The Gospels give almost no hint even of his personal appearance, but here is a full-drawn pen picture of his present appearance in the glory! He has characteristics of humanity and of deity. The terms recall the traditional Old Testament description of God almighty. He is the risen, ever-living, glorified priest-king in the full glory of sovereignty and power.

When he comes again will he look like that?

Sequel, 17–20.

The reality of the experience appears in its effect upon John and in the actions and words of our Lord that follow.

Golden Memory Text—Fear not! I am the first and the last: I am he that liveth! Revelation 1. 17, 18.

December 20, 1931

The Supreme Gift of Love

1 John 4. 5 7–19

This is set for a Christian lesson.

1 John is an old man's letter to his converts, intended to confirm them in their faith and practice as believers. Like the whole epistle, our lesson portion has no set outline. Love is the keyword here. "God is love," 8, 16, is the central truth of the gospel and the Bible. John just passes from one thought to another, sometimes with duplication, telling what love is,—God's love to man and man's love to God and to one another,—and urging the practice of love in everyday life.

Take pencil and paper, and separate all the maxims in the verses before us! Note the significance of each! Thus:

Exhortations to love
Source of love
Who is love
Effects of love and of lovelessness
Obligation to love
Nature of love
Abiding in love
Love perfected
Tests of love, etc.

The teacher may select such aspects of love as suits his class, not forgetting the Christmas application, and that GOD IS LOVE and love is of God. Many of the sentences in the lesson should be memorized.

E. O. Excell had a song beginning:

Do you know the world is dying
For a little bit of love?

Golden Memory Text—Beloved, if God so loved us we ought also to love one another! 1 John 4. 11.

December 27, 1931

The Spread of Christianity in Europe

Acts 16 to the Revelation

What churches did Paul found or find in Europe?

What would he find if he repeated his journeys today?

What debt does the Western world owe to Paul?

What is the value of Paul's letters today?

How did other apostles contribute to the spread of the gospel in Europe?

What persons have we met in the lessons of the quarter?

Golden Memory Text—The kingdoms of this world are become the kingdoms of our Lord and of his Christ: and he shall reign for ever and ever! Revelation 11. 15.

A happy and useful New Year to all Sunday school friends!

CHRISTIAN ENDEAVOR TOPICS—DECEMBER, 1931

Mrs. Ida Q. Moulton

How Jesus Reveals God's Love

John 14. 1–11. December 6

A workman wrote to Phillips Brooks: "To me you reveal God's love as no other man does. I cannot think of you ten minutes without forgetting all about you and thinking, God is love!"

Just to recollect his love,
Always true,
Always shining from above,
Always new;
Just to recognize its light,
All-enfolding;
Just to claim its present might,
All-upholding;
Just to know it as thine own,
That no power can take away,—
Is not this enough alone
For the gladness of the day?

—Frances R. Havergal.

* * *

As the great painter Gustave Doré had finished the face of Christ in one of

his pictures a lady friend visited his studio. Her attention was immediately fixed upon that finished face of Christ, and she exclaimed:

"M. Doré, I think you could not paint such a face of Christ unless you loved him!"

"Unless I loved him!" said Doré. "Well, I trust I do, and that most sincerely; but as I love him more I shall paint him better!"

This is true of our service, which is the best means of our revealing the love of God to the world. The more we love him, the better we serve our fellow men.

* * *

Christ incarnated God's love. Do you desire to incarnate Christ's love? Then—

Don't jeer at anybody's religious beliefs!

Don't underrate anything because you don't possess it!

Don't contradict people even if you are right!

Don't believe all the evil you hear!

Don't try to be anything else but a Christian gentleman or gentlewoman!

Learn to hide your aches and pains under a pleasant smile!

Do unto others as you would be done by!

Making Christmas Christian

Micah 4. 1–5. December 13, 1931

By spreading joy.

A traveler who had toured the Orient and witnessed worship in the great temples of Confucianism, Buddhism, and other religions, said upon his return to America:

"One thing that impresses me most about Christianity as compared with other religions is that it is preëminently a religion of joyousness."

The angel at the birth of Christ said:

"Behold, I bring you good tidings of great joy, which shall be to all people!"

There is no joy equal to the joy we give others.

* * *

By spreading peace.

"Who goes there, in the night,
Across the storm-swept plain?"
"We are the ghosts of valiant war,—
A million murdered men!"

"Who goes there, at the dawn,
Across the sun-swept plain?"
"We are the hosts of those who swear
It shall not be again!"

Are you among those who swear, "It shall not be again"? If not, this is an opportune time to begin. The angels sang:

"Glory to God in the highest, and on earth peace!"

* * *

By spreading love.

"God so loved the world." We love one, or a few, or a hundred: God loves all. We love now: God loved then, loves now, and always. We give gifts of immediate value: God's gift enhances in value through the ages, since it was prompted by boundless, timeless love. Who can fail to be attracted by such a motive? Or what Christian can fail in spreading love at Christmastide?

* * *

Two artists were asked each to make a copy of a famous painting. The one made mathematical calculations and produced a technically correct copy. The other studied the painting, entered into the spirit of the artist, and produced not merely a perfect imitation, but a picture which glowed with warmth and life.

These artists expressed in their copies the spirit of those who will keep Christmas on December 25, 1931. Some will keep it technically correct according to the world's code. Others will make it glow with the spirit of Christ and themselves. Which of these artists will you emulate?

Christmas Messages in Literature

Isaiah 6. 7. December 20, 1931

A writer points out Dickens's Old Scrooge as a sample of the softening, humanizing effect of the birthday of Jesus upon selfish, hardened human nature. The old miser clutched his gold and shut up his heart to thought of kindness, yet gradually the spell of the Christmas season and Christmas Eve stole upon him until at last, to the surprise of all, he yielded to a generous, kindly impulse.

Then let every heart—
Keep Christmas within,
Christ's pity for sorrow,
Christ's hatred for sin,
Christ's care for the weakest,
Christ's courage for right,
Everywhere, everywhere,
Christmas tonight!
—Phillips Brooks.

* * *

There are two sad and flickering shadows that fall athwart Christ's birthday.

Almost 2000 years have sped on their irretrievable way, yet half the human race has never heard of Jesus' birthday!

And so many crowd him out of his own birthday party! Gifts and presents, parties and festivities, carols and folksongs are most heartily welcomed, but Jesus is too often crowded out!

No room for him in whose strong hand
The troubled sea and mighty land
Lie cradled like a grain of sand!
No room was there that Christmas night
For thee,
And we e'en now will dare to close
Our hearts and turn the key!

* * *

It is said that we Americans dig our graves with our teeth. Just why should we strive to excavate a few inches deeper on Christmas Day than on other days? Would it not be a more Christlike Christmas to attempt a more equitable distribution of good things among those whom he called his little ones?

* * *

Are you willing to stoop down and consider the needs and the desires of little children; to remember the weakness and the lowliness of those who are growing old; to stop asking how much your friends love you, and to ask yourself whether you love them enough; to bear in mind the things that other people bear in their hearts; to trim your light so that it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you; to make a grave for your ugly thoughts and a garden for your kindly feelings, with the gate open? Are you willing to do these things even for a day? Then you can truly keep Christmas!—Henry Van Dyke.

Should We Learn from the Experiences of Others Why? How?

Hebrews 11. 32–40; 12. 1, 2. December 27, 1931

When you look at the calm face of Washington as portrayed by the artists and wish to wear such a placid countenance, think of the winds of the Alleghenies, the trials of the Jersey winter, the sufferings in Cambridge, the conflicts of Congress, then ask yourself if you are willing to pass through the stern experiences that Washington did! Your whole attitude will show whether

or not you are willing to learn from others' experiences.

* * *

Goethe once said: "On some faces there is only a date, on others a history."

The human face speaks eloquently or pathetically of our past experiences, and what they have done for us. The speaking face is full of instruction.

* * *

Experiences of others have shown—

That honesty is the best policy only as the best policy includes the right;

That with some men experience is like the stern lights of a ship which illume only the track it has passed, for only as the experience of the past serves the present are they worth a second thought;

That it is better to go down with colors flying than give up the fight for the right;

That it isn't as necessary to lay up a competence for old age as it is to form a character for eternity;

That as no two people are exactly alike, one might learn where another has failed;

That a smooth sea never made a skilful mariner.

* * *

One of John Wesley's converts was a Cornish miner, an old man exceptionally base and vicious. He went to Mr. Wesley and said:

"I'd like to help my neighbors as I've been helped, but I can't read or write. I only speak Cornish. I've been a drunkard and a thief." Then lowering his voice he added: "There's blood on my hands! I killed a man once."

Wesley replied: "You know the story of Christ and what he has done for your soul, don't you? Well, just go and tell that story! You know better than any one else the great mercy and love of God. You've been deeper in the pit than your comrades. Go and show them how to escape from it!"

He took the advice, and became an exceptionally successful soul-winner among the Cornish miners.

Experience should qualify us for better service.

❖ SELECTED THOUGHTS FOR THE QUIET HOUR—DECEMBER, 1931 ❖

TUESDAY, 1st. *They gathered it every morning. Exodus 16. 21.*

The daily bread is to be received in faith. Morning by morning the men of Israel gathered the manna, and certainly I am not encouraged to lay past provision against a distant and unknown future. My Lord would prove me, by keeping me a perpetual pensioner on his charity and a continual guest at his table.—Alexander Smellie.

WEDNESDAY, 2nd. *He ever liveth to make intercession for them. Hebrews 7. 25.*

A friend of any kind and to any extent or degree is something in this cold and lonely world. But to have a friend who has the ear of God, and who fills God's ear from time to time with our name and our cause, O who shall find such a friend in me!—Alexander Whyte.

THURSDAY, 3rd. *Cast thy burden upon the Lord, and he shall sustain thee! He shall never suffer the righteous to be moved. Psalm 55. 22.*

Cast thy burden on the Lord!
Only lean upon his word!
Thou shalt soon have cause to bless
His eternal faithfulness.
—John Cennick.

FRIDAY, 4th. *If it were not so I would have told you! John 14. 2.*

In Christ we have great hopes. Even in the outer world it is so: how much more shall it be in the inner world of character and grace. Heaven will be the fulfilment of our highest hopes.—W. S. Bruce.

SATURDAY, 5th. *And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not! Genesis 28. 16.*

God speaks to us most directly in that which is nearest to us. Straining out to find him in the remote, the extraordinary, the supernatural, however it may pass for piety is the reverse of true piety.—H. W. Thomas.

SUNDAY, 6th. *And the king of Israel answered and said, My lord, O king, according to thy saying I am thine, and all that I have! 1 Kings 20. 4.*

Is there any chamber in our house that belongs to the king? Do we keep a chair which he will turn into a throne by sitting in it? Do we keep one crust which he may turn into a feast by breaking it? Have we one vessel filled with water which he will fill with wine by smiling upon it? Is there anything in all the house that is peculiarly and inalienably the king's? We might make the whole house his!—Joseph Parker.

MONDAY, 7th. *Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. Genesis 22. 12.*

"Now I know." Abraham has passed his final examination, and God knows that his friend now understands him.

TUESDAY, 8th. *Because I live ye shall live also! John 14. 19.*

The disciples were to receive from him not the life he then had, but the resurrection life in the power of its victory over death and of his exaltation to the right hand of God. He would from thenceforth ever dwell in them. A new, a heavenly, an eternal life, the life of Jesus himself should fill them. And this promise is to all who will accept it in faith.—Andrew Murray.

WEDNESDAY, 9th. *And Isaac went out to meditate in the field at the eventide. Genesis 24. 63.*

When men cease to soliloquize they cease to pray. The hardest witness a man undertakes to interrogate is his own soul.—Joseph Parker.

THURSDAY, 10th. *And they said one to another, Did not our heart burn within us while he talked with us by the way, and while he opened to us the scriptures? Luke 24. 32.*

They did not know him at first. How often he is with us unknown, and it is not until his presence has passed and we recall how our hearts burned within us that we wake with the joyful cry, "It was the Lord!" Many a providence, many an answer to prayer, many a human touch brings him near; and when we seem most alone he is often closest to our side.—A. B. Simpson.

FRIDAY, 11th. *The Lord is my shepherd! I shall not want. Psalm 23. 1.*

Wherever he may guide me
No want shall turn me back;
My Shepherd is beside me,
And nothing can I lack!
—Anna L. Waring.

SATURDAY, 12th. *Ye are the salt of the earth: but if the salt hath lost its savor, wherewith shall it be salted? Matthew, 5. 13.*

You will make the world better, or it will make you worse. God help you by his grace and Holy Spirit so to live in the world as to live above it, and look beyond it: and so to love it that when you leave it you may leave it better than you found it!—Thomas Guthrie.

SUNDAY, 13th. *Brethren, pray for us! 1 Thessalonians 5. 25.*

Never find fault with a sermon you may hear if you have not been praying earnestly during the week that your minister may be filled with the Holy Ghost!—R. W. Dale.

MONDAY, 14th. *If any man will do his will he shall know of the doctrine! John 7. 17.*

God will not reveal his mysteries to disobedient children, or to those who do not value his will. But if any man delights in it the Holy Spirit unravels many mysteries. We cannot understand the deep things of God except through revelation.—J. Hardwick.

TUESDAY, 15th. *Then said Jesus unto his disciples, If any man will come after me let him deny himself and take up his cross and follow me! Matthew 16. 24.*

Though sometimes it should be a grievous cross, yet bear your cross, and it will bear you!—John Wesley.

WEDNESDAY, 16th. *Let us draw near with a true heart in full assurance of faith! Hebrews 10. 22.*

To say my prayers is not to pray
Unless I mean the words I say,
Unless I think to whom I speak,
And with my heart his favor seek!

THURSDAY, 17th. *My cup runneth over! Psalm 23. 5.*

Whatever blessing is in our cup, it is sure to run over. With our Father the calf is always the fatted calf, the robe is always the best robe, the joy is unspeakable, the peace passeth understanding, the grace so abundant that the recipient has all sufficiency for all things, and abounds in every good work. There is no grudging in God's benevolence!—F. B. Meyer.

FRIDAY, 18th. *I exhort, therefore, that first of all supplications, prayers, intercessions and giving of thanks be made . . . that we may lead a quiet and peaceable life in all godliness and honesty! 1 Timothy 2. 1, 2.*

Nervous excitement and worry have no place when the dear Lord of us all is near us with his blessing of peace. Universal peace is most desirable, but it can only come when all nations accept and follow the prince of peace. And in our own private lives godly quietness is the spiritual gift of him who is ever near to bless.—Floyd W. Tomkins.

SATURDAY, 19th. *Beginning at Moses and all the prophets he expounded unto them in all the scriptures the things concerning himself. Luke 24. 27.*

The relation of the historical Jesus to the Bible is the relation of a telescope to a star. Telescopes do not make stars, they reveal stars. The Bible does not make Christ, it reveals him, and without it we should have no means of knowing him.—George E. Horr.

SUNDAY, 20th. *This shall be a sign unto you: Ye shall find the babe! Luke 2. 12.*

For little children everywhere
A joyous season still we make:
We bring our precious gifts to them
Even for the dear child Jesus' sake!
—Phebe Cary.

MONDAY, 21st. *Ye shall be witnesses unto me! Acts 1. 8.*

The world is always holding its great assize and arraigning the cause of Christ, yea, Christ himself at its bar; and the Lord says to all his disciples, "Ye are my witnesses." He puts his cause, yea, himself, into their hands.

TUESDAY, 22nd. *And when they were come into the house they saw the young child. Matthew 2. 11.*

Do you observe why the wise men saw the king when all the others were blind to him? The simple reason is that they were seeking him, and just because they were seeking him they saw.—G. H. Morrison.

WEDNESDAY, 23rd. *Delight thyself also in the Lord! Psalm 37. 4.*

How beautiful the phrase! The literal significance is this: "Seek for delicacies in the Lord!"—J. H. Jowett.

THURSDAY, 24th. *And suddenly there was with the angel a multitude of the heavenly host, praising God. Luke 2. 13.*

We hear no heavenly chorus,
We see no starry sheen,
The skies are silent o'er us,
No angel hosts are seen:
Yet age to age repeating
Goodwill to men, and peace,
Our hearts unite in greeting
God's miracle of grace!

CHRISTMAS DAY, FRIDAY, 25th. *Lo, I am with you alway, even unto the end of the world! Matthew 28. 20.*

'Tis not the angels singing,
Nor yet the star so bright:
It is the Christ child bringing
Both love and joy and light.

The angels' song is over,
The bright star pales with day,
The Christ child lives forever:
Love does not pass away!

SATURDAY, 26th. *I am come that they might have life, and that they might have it more abundantly! John 10. 10.*

Alas, how many there are who are content with the beginnings of the Christian life, but never long to have it in its fulness, the more abundant life! They do not believe in it. They are not ready for the sacrifice implied in being wholly filled with the life of Jesus. Child of God, the message comes again to you: "The things that are impossible with men are possible with God"!—Andrew Murray.

SUNDAY, 27th. *I would not have you to be ignorant, brethren, concerning them which are asleep! 1 Thessalonians 4. 13.*

Perhaps today shall sound the mystic summons,—
The shout, the voice, the trump, not by all heard,—
And from their scattered silent resting places
The dead in Christ will rise to meet the Lord,
While we, the ransomed living, in a moment
Shall be caught up, according to his word!

MONDAY, 28th. *If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness! 1 John 1. 9.*

Someone has said, "Unconfessed sin in the soul is like a bullet in the body." If you haven't power, it may be there in some sin that needs to be confessed, something in your life that needs to be straightened out. No amount of psalm-singing, no amount of attending religious gatherings, no amount of praying, no amount of reading your Bible, is going to cover up anything of that kind.—D. L. Moody.

TUESDAY, 29th. *Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me! Galatians 2. 20.*

I need not journey far
This dearest friend to see;
Companionship is always mine:
He makes his home with me.
I envy not the Twelve:
Nearer to me is he;
The life he once lived here on earth
He lives again in me.

WEDNESDAY, 30th. *Thou shalt remember all the way the Lord thy God led thee! Deuteronomy 8. 2.*

God was constantly bidding the Israelites to remember. He joined the experiences of the past with the blessings of the future. So Christ said to his disciples: "These things have I told you that when the time shall come ye may remember that I told you of them" (John 16.4). As the old year closes we may well recall in loving faith the past days and cry "Happy Old Year," even as we cry "Happy New Year" as we begin the untried way!—Floyd W. Tomkins.

THURSDAY, 31st. *So teach us to number our days that we may apply our hearts unto wisdom! Psalm 90. 12.*

One by one, one by one,
The years march past till the march is done.
The old year dies to the solemn knell,
And the merry peal from the clanging bell
Ushers the others one by one
Till the march of the years shall at last be done!

BIBLE NOTES FOR DAILY DEVOTIONS—DECEMBER, 1931

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MEDITATIONS IN MARK

(Concluded)

Tuesday, 1st. Mark 14. 53–60.

1. Many books and essays have appeared in recent years which discuss the trial of our Lord. These discussions, which are complicated, are concerned mainly with two main problems. The first of these is as to the exact order of events, since the four Gospels give accounts which differ from one another. The second is as to the exact legal procedure which obtained in Jewry at that time, procedure which was itself modified from time to time by its relationship with the Roman authority. But for us here there are certain assured historical facts which we may briefly consider.

2. The first of these is that the Jewish rulers did make a more or less formal inquiry to discover grounds on which they might hand over Jesus to the Roman governor for punishment by death, which meant crucifixion. How strictly they kept to the law did not appear to matter. They were only preparing their case. For this purpose they sought witnesses against Jesus whose evidence they could take before Pilate. But in this effort they failed. The necessary two witnesses could not be found to agree on any criminal utterance or act of Jesus. Their lies contradicted each other.

3. In despair they resorted to the experiment of getting Jesus to incriminate himself. For this purpose they must break that dignified, sad silence in which he had stood listening to the ignominious proceedings. This they did by a direct question: "Art thou the Messiah, the Son of the Blessed?" Now, Jesus must speak, for silence might seem like fear, or like denial. His answer in verses 61, 62 closed discussion. Such a claim was not merely blasphemy which Pilate could ignore, it might imply political claims which Pilate must condemn. So they found him guilty.

O God, eternal art thou in truth and righteousness! Hasten the day when all rulers shall live wholly for righteousness and truth! In Christ's name. Amen.

It is strongly recommended that for individual use or in family worship the passage of Scripture be always read, and then the meditation upon it and the prayer. In family worship the Lord's Prayer might be added to the hymn verse or the prayer form that is used.

Wednesday, 2nd. Mark 14. 61–65.

1. The bearing of Jesus before the Jewish authorities is full of significance. From the first he is treated with contempt, insult and cruelty. There is no attempt to be just to a man on trial. His guilt and his doom are assumed, and rough handling is evidently felt to be appropriate. Struck on the face, spat upon, mocked with roars of laughter, he stands and looks upon them all uncomplaining, "despising the shame." He makes no protest when false witnesses rise up against him.

2. When he does break silence in answer to the solemn and formal challenge of the high priest himself, the secret of his silence, his majestic and baffling dignity, is revealed. He is fulfilling the office of the Messiah of Israel. According to Mark he not only accepts the supreme title "Son of the Blessed" (61) in a sense far beyond conventional usage, but caps it by calling himself "The Son of man," the ruler of heaven and earth (62). Claims which hitherto had been made in words only among his most intimate disciples are now made openly before the supreme authorities of Israel.

3. That he had foreseen his rejection by his people does not make the actual experience less bitter. Who can measure that sorrow? There is and could be none like unto it in the vast history of man's sufferings. For his sorrow is the price of heavenly purity, divine love, infinite wisdom, which are so strange in our world that it must reject them.

O Lord of perfect love, of patience inexhaustible, we too need thy patience with our sins, thy love in our unworthiness! Perfect therefore our faith in thee! Amen.

Thursday, 3rd. Mark 14. 66–72.

1. Peter will always remain one of the most interesting characters in history. As long as men feel divided impulses in their own hearts, as long as they experience the struggle between devotion and fear, as long as they admire enthusiasm, sincerity, and out-spoken frankness, this man, in whom all these qualities were combined, must attract their sympathy in his weakness, their admiration in his strength.

2. We heard him vow that he could not forsake his Master, he was ready even to die with him. We saw him draw his sword and begin an attack on the armed band who were sent to arrest Jesus. Amazed at the passive policy of the Lord, he lost heart and fled. What else could he do? Speedily he collected his wits and courage and followed Jesus even into the strange dignity of the high priest's palace. He was a brave and devoted man.

3. Then he collapsed! He saw Jesus insulted and mocked, unresisting and uncomplaining. When he was accused, right there, with the condemnation of Jesus imminent, with the evidence of organized power all round him, of being an ally of this Jesus, he collapsed! Fear uttered his denials. He was out of his mind surely, his universe had collapsed, how could he stand? But when the

cock crew and his Master's words recurred, then his Master's look, his Master's person, his Master's love swept back, and Peter's world was restored. That is why he wept.

Let us pray that no trial, no temptation, may sweep us into base denial of our Lord!

Friday, 4th. Mark 15. 1–5.

1. As Mark records the story we must consider the previous examination of their prisoner by the Jewish authorities as a merely informal proceeding. A legal meeting of the Sanhedrin was held in the morning, and a formal resolution taken to bring him before Pilate. It is most probable that they did this because they had no authority to inflict the death penalty, and they were determined to end his career on a cross. Mark does not say so, but his story in these verses implies that they accused him at the start of attempting to set up a kingship of his own. They must have translated his claim to be Messiah into a political threat against the Roman empire.

2. There are various estimates of the character of Pilate, who was procurator over Judea for about ten years. According to some he was selfish and unjust and ruthless (cf. Luke 13. 1). But on the whole the Gospels represent him in a rather favorable light. This was probably done not so much to emphasize the guilt of the Jews as to establish the fact that the founder of the Christian faith was really found "Not guilty" under Roman law by a Roman governor. Luke, who was specially keen about the legal status of the Christian "sect," especially as represented by Paul, emphasizes this point even in Acts 3. 13.

3. When Jesus was directly challenged by Pilate he answered, "Thou sayest"; meaning "I shall neither say Yes nor No." Either would be misunderstood. He had already claimed to be Messiah before the Jewish court, as a religious claim. To claim it before Pilate would make it a political affair. Hence he refused to enter into all the other accusations the Jews brought against him. They had no place in a Roman court. And Pilate wondered at his self-control, perhaps appreciated his insight.

O thou who didst endure false accusations against thine honor, grant us by thy Spirit to have also clean consciences and noble self-control! Amen.

Saturday, 5th. Mark 15. 6–15.

1. Apparently there had recently occurred in Judea an outbreak which involved fighting and bloodshed. The rebels were quelled, and one of their ring-leaders called Jesus Barabbas was arrested. He was of course for that reason a popular character, and a crowd of his supporters came at this very hour to petition Pilate for the release of their hero. The governor immediately thought he saw a chance to snub the priestly party, whom he did not love; to please the populace waiting for his annual gift of a released prisoner; and to set free this other Jesus who was obviously not as guilty as Barabbas of any real crime. But when he proposed to release our Lord the priests at once made a bargain with the supporters of Barabbas. If they would demand the crucifixion of the one Jesus the priests would join in the cry for the release of the other Jesus who was called Barabbas.

2. To Pilate it did not matter much that the one man was guilty and the other innocent of the charges brought against him. He would rather set the innocent free, but if these rabid Jewish parties bargain among themselves he will accept their decision. And thus it was that Barabbas found himself to his astonishment a free man, and Jesus heard himself handed over to the horrible scourging which usually preceded crucifixion.

3. Did Barabbas realize that the other Jesus was literally dying in his stead? For if he had not been there Pilate might have been quite determined not to release the ring-leader of an uprising against his authority. And did Barabbas ever in later days discover that Jesus who saved him from Calvary also saved him on Calvary from doom at another judgment bar?

O Lord of mercy and of might, who didst not spare thy Son all that humiliation, we humble ourselves before the mystery and the majesty of thy holy redeeming love! In his name. Amen.

Sunday, 6th. Mark 15. 16–20.

1. While preparations were being made for the execution of three condemned men Jesus was led back after being scourged into their military quarters by the Roman soldiers. There he became the victim of their pitiless humor. Bleeding and suffering, he had a soldier's scarlet cloak thrown over his shoulders, a circlet of some thorny shrub was set upon his head, an imitation of the laurel wreath which crowned the brow of an emperor.

2. Already these rough men understood that Jesus was condemned to death for pretending to be the king of the Jews. That was a most laughable idea! This pitiful figure, how could anyone call him a king? So they decorated him in that mock fashion, and then did obeisance to him with the gesture of homage to a real ruler. At the same time they struck him on the head and spat on him, no doubt with leers and laughter and curses.

3. And this was our Lord! This was the Son of God! This was God manifest in the flesh! In silence he endured all the shame and pain. What thoughts were his as he looked at these creatures so abusing the one being on whom their own salvation depended? Deep into the Father's will he was gazing then, deep into its holiness and man's limitless blind sin, deep into the eternal patience of eternal love and man's infinite need. Thus was his soul perfecting faith and creating a new universe for those men and for us!

O Lord Jesus Christ, who didst in unbroken calm carry in thy heart the woe of mankind, we yield all our heart's faith to thee! Amen.

Monday, 7th. Mark 15. 21–26.

1. Then they led him out to be crucified. He must tread the way of sorrow on familiar streets to a spot in sight of the public road, bearing on his back the cross-piece which would be affixed to a much larger stake at the place of execution. For some reason, perhaps because he was physically exhausted, the centurion in command, exercising the imperial right of impressing men for such service, seized a bystander and made him walk behind Jesus carrying the cross for him.

2. The incident was so well known that Mark is able even to name, as if his readers were personally acquainted with them, the two sons of this Simon of Cyrene. We may conjecture therefore that this Simon, evidently on a pilgrimage from North Africa to celebrate this Passover at the Holy City, afterwards became a Christian believer, and his sons Alexander and Rufus followed his example. In that case he must have become deeply interested in this person who walked before him to his doom.

Some time later he discovered that Jesus Christ had died for him on that cross.

3. Over and over again Mark in this chapter states that Jesus was accused, condemned and died as claiming to be king of the Jews. On his back he carried a board with that title on it. Above his head on the cross it was fastened that all might know his crime. And he WAS their king! Someday we hope that all Jews will discover the fact that he IS their king now and forever!

Let us pray that our Jewish brethren scattered under many kings and governments may be brought under the true universal kingship of Jesus, their Christ and ours!

Tuesday, 8th. Mark 15. 27–32.

1. The two men who were crucified beside Jesus may have been ordinary bandits, or they may have been implicated in the uprising of which Barabbas was a leader. So far as the authorities were concerned it was probably a mere accident that these two criminals were executed at that time, but the church has always looked upon the fact in the light of Isaiah 53. 12, where it is written of the Servant of Jehovah that "he was numbered with the transgressors."

2. But this was not the deepest phase of our Lord's humiliation. That came from two sources. The general crowd shouted to him to come down from the cross if he intended to destroy the Temple and rebuild it in three days. Echoes of his various sayings about the Temple seem to have been widespread. And his prophecies were there and then reduced to absurdity as he hung dying in disgrace before a jeering populace.

3. Priests and scribes also exchanged insolences at his expense. How can he be a savior if he can't save his own life? How can the Messiah, the king of Israel, be crucified? Let him turn this scene of shame into a scene of glory by wrenching his hands free and dropping down before them all! That would convince them, they think.

Professor H. G. Wood quotes General Booth as having said:

"They would have believed on him had he come down. We believe in him because he stayed up!"

O king of earth, the cross ascend!
O'er climes and ages 'tis thy throne!
Where'er thy fading eye may bend
The desert blooms and is thine own!

Wednesday, 9th. Mark 15. 33–39.

1. The scene of dread and gloom reaches now its tremendous climax. We must remember that Mark has before him all the time that he is describing the experience of Jesus the Messiah, the Son of God, the Saviour of the world. It is he who has submitted to all this fiendish torture of soul and body. At last there breaks from his breaking heart that which is known as the cry of dereliction. Often had he brooded over the 22nd Psalm, of which these are the first words, "My God, my God, why hast thou forsaken me?"

2. Many and earnest have been the efforts of great saints and great theologians to see into the meaning of that cry, but no one can ever explain the agony which gave it utterance. It meant that all the accumulation of moral evil which was concentrated in his betrayal, in his trial and condemnation, and in his public ignominy, swept over his soul. It meant that the black ignominy of those whom he loved and who pierced deeper into his life than the nails and thorns, with their fierce taunts and Godless, pitiless contempt, awoke a horror that seemed even to hide his Father's love. The cloud of man's sin passed for a moment with a thunderous crash across heaven's glory. The incarnation of the Son of God in a world of moral evil here reached its completion in this experience as if of a lost soul.

3. It was not so! "My God" was the cry of faith unbroken amid woe unspeakable, a claim of the heart for the grace divine when all other grace had disappeared in a midday darkness of the human soul. "There is none good but one, that is, God," he says again now, even in this passionate outcry. "Why hast THOU forsaken me?"

When the sudden silence fell that always follows a death one heard the Roman officer exclaim:

"Truly this man was a son of God!"

O thou who didst for us, in very love of mankind, carry man's load of guilt to the cross, we yield our faith and love and adoration unto thee! Amen.

Thursday, 10th. Mark 15. 40, 41.

1. Except Peter and Judas, Mark has named no man of the disciples of Jesus among the events of Passion Week. He does not say that any of them were onlookers at the crucifixion, but he does record that in that large crowd who accompanied Jesus from Galilee to Jerusalem were many women. Some of these were apparently recognized as caterers for the food and comfort of the Master and his immediate companions. Many of these women disciples, including three whose names he gives us, stood at some distance and intently gazed upon the terrific scene on Calvary.

2. There was Mary of Magdala, whom Jesus had saved from a fierce form of demon possession. There was a Mary who was related to James and Joses, evidently well known disciples. And there was Salome, probably the wife of Zebedee and mother of James and John. For some reason Peter had been heard by Mark naming these three in his frequent descriptions of the scene, perhaps because they were the three whom he later names as witnesses to the resurrection.

3. These women had joined the procession that followed Jesus through the streets to the place of execution. Through streaming eyes they saw all that Mark has recorded. Much of the loud shouting they heard hurled at their dying Lord. They saw the soldiers sit down to a game of dice and incidentally to toss for his clothes. They saw some one hold up the sponge to his parched lips. They heard his loud cry and saw his head drop in death. Perhaps it was they who heard the centurion standing near exclaim:

"Truly a son of God!"

These are they who watched to see
Where he hung in agony,
Dying on the accursed tree!

Friday, 11th. Mark 15. 42–47.

1. According to Jewish law it was necessary to remove the bodies of dead criminals for burial before the day closed. The body of Jesus would have been cast away in an unknown grave unless some one had intervened to prevent that last ignominy. Happily there was a member of the Sanhedrin, called Joseph, who intervened. He was, according to Mark, one of those who were awaiting the advent of the kingdom of God. He was evidently a man of spiritual insight, one of the minority who did not approve or at least regretted the condemnation of Jesus. His mind revolted against the idea that the body of Jesus should be merely thrown away.

2. Being a man of influence he plucked up courage,—and real moral courage was needed,—to go to Pilate about this matter. He was given audience at

once. Pilate may have been surprised not only that Jesus should have died so soon, as Joseph no doubt knew and reported, but that a man like Joseph should be interested at all. The officer in charge corroborated the statement that this Jesus had died so soon, and Joseph was given authority to take possession of the remains.

3. Joseph must have acted rapidly, and he must have had assistance in lowering the body to the ground, removing it from the cross-piece, winding round and round it the long linen strips, and then carrying it to a nearby rock tomb and laying it in a receptacle cut out of the rock. Two Marys were watching all that was done. Thus did love and loyalty surround and say farewell forever, as they thought, with streaming eyes to the dead Master.

O thou who didst taste of death and all humiliation in love for far-wandered children of thy Father, we adore that love! Amen.

Saturday, 12th. Mark 16. 1–8.

1. They were three sad and hopeless women who at streak of dawn on the third day went to complete the rites of affection on the dead body of Jesus. There had been too great hurry on Friday to do all that custom ordained from those who could afford it. They were naturally, perhaps inevitably, hopeless. Any echoes of his words about rising again which may have reached them had no meaning. Their own eyes had seen him die, had seen the hurried burial and the great round stone rolled in the hollowed groove against the door of the sepulcher. That, as they must believe, was the end of the story of Jesus.

2. As they wended their way, not without furtive glances to right and left, for it may have been a daring deed, they kept wondering about that stone. Whom could they ask to help roll it away and then replace it when their work was done? They probably hoped to find some friendly aid. And so they pressed on, anxious yet determined to do their utmost, and even wait if necessary until some friend of theirs or of Joseph should arrive.

3. What happened was beyond their expectation. As they drew near they saw with astounded eyes the stone rolled back and the dark door open. What wild fears seized their minds? Had some one stolen the body? Some friend? Some foe? Then a vision, a figure in white, a voice kind and tender, of heavenly tones:

"Don't be terrified! The crucified Jesus is not here. See the empty place where he was laid! Go and tell the others, especially Peter, that Jesus will meet them as he promised in Galilee!"

No wonder they fled and feared at first to tell any one a story so awful, so incredible!

O Lord God almighty, creator and ruler of death and of life, we humble our souls before the majesty of the resurrection of Christ! Amen.

Sunday, 13th. Mark 16. 9–20.

1. Every intelligent Bible student knows that the books of the New Testament had many adventures before they were slowly gathered into one volume. They came, more than 300 years after the earliest of them was written, to be recognized by the whole Christian church as the canon or standard of truth. Among the adventures of these books as they were copied, some of them, hundreds of times for circulation among the churches, we must name the lost conclusion of the Gospel according to Mark. No one knows why verse 8 in this chapter stops in the middle of a sentence. Was the rest, as Mark wrote it, somehow torn from the manuscript after it left the author's hands? Or was Mark himself cut off by sudden death, natural or otherwise, before he had completed his great "gospel of Jesus Christ"? We shall never know.

2. Other people tried to write a conclusion in the verses before us, made up chiefly from the resurrection stories in the other three Gospels. One of those writers emphasizes the idea that the disciples were hard to convince that Jesus was raised from death (11, 13, 14). That is a valuable fact. The first witnesses were neither mere visionaries nor credulous minds. They had common sense, and saw for themselves the empty tomb, and with their own eyes and ears saw and heard the risen Lord.

3. So they went forth at his command to proclaim the greatest news our race has ever heard. Jesus Christ, the Son of God, has lived and died among us! He now rules over us. God grant that he reigns in us all forever!

What can we do, almighty and holy Father, but accept with awe and faith and love the message of thy saving grace in the crucified and risen Christ?

APPROACHING CHRISTMASTIDE

Monday, 14th. Psalm 100.

1. This great call to the world has been fortunate for the English-speaking world in its metrical version in our hymn books, and for the glorious tune known as Old Hundred. Like the Doxology and the Te Deum it is used by all denominations as a song of special joy, an outburst of triumphant hearts as they look on the majesty and mercy of God and his call to men to come unto him in glorious confidence and infinite gratitude.

2. Originally it sprang from the vision of one man's soul as he realized that Jehovah is God of the universe. He had made Israel to be his people in a peculiar sense. "He hath made us, and we are his" (3). He is the shepherd of Israel his flock, and the Temple is his house of worship (cf. Psalm 95. 7). But a greater vision is before him (as in Psalm 67). As Maclaren has it: "God revealed himself *in* Israel but *to* the world." Hence the call is to "all people that on earth do dwell." To them all his house of worship is open. The courts of the Temple shall welcome every nation and all races to his worship and his praise.

3. "For the Lord is good." He is not mere power and irresistible might: he is goodness itself. His mercy, sheer mercy and lovingkindness, shines upon all the lives of men.

For us Christians this call is still clearer and more thrilling and more gladdening. "Come unto me!" his Christ is calling from his throne of eternal love to all the burdened hearts of men.

O Lord God of Israel, Father of our Lord Jesus Christ, help us always to sing this psalm with hearts full of faith and joy in thy universal love! In Christ's name. Amen.

Tuesday, 15th. Psalm 101.

1. As we approach Christmastide an air of expectation is about us. It is the Advent season, and this picture is an appropriate one, for one of its ringing notes is in verse 2: "O, when wilt thou come unto me?" As Cheyne says:

"Jehovah's 'coming' can only be that divine interposition for which all good Israelites longed in the later age, and the abruptness of the clause (just quoted) reminds us of 'Whence shall my help come?' in Psalm 121. 1."

For this forward look is one of the unique characteristics of the people of Israel. It is the basis of all that kind of prophecy which is called Messianic, in which the men of ardent faith looked to the day when a representative of God should appear to rule our life in that perfectness which all true kings desired and yet all failed to attain.

2. The king in this psalm is portrayed as one who is a worshiper of the supreme qualities of God, which are loving-kindness and justice (1), and who is determined that these shall shine over the faithful of the land. Only men who aim at the perfectness of the divine will shall be admitted to this king's favor and service. Happy the land where all politics is under the sway of this spirit! Is America?

3. But this noble and sincere king is determined that his own personal life shall measure up to this divine standard. His own house (7), his own heart (2, 4), he will submit to the searching scrutiny of the divine standard. No rulers have a right to punish others (7, 8) who have not thus sought to cleanse their own souls.

O thou who are the ruler of the rulers of earth, give us leaders, judges and law-makers whose hearts are clean and whose lives are true! Amen.

Wednesday, 16th. Psalm 102. 1–11.

1. The picture in these terrible verses may well be compared with Job when his final calamities have swept over him. Whether it is Israel whom we are to conceive of as pouring out the national distress in a dreary exile, or some prophetic soul who is taking the burden of a great national disaster upon his own heart, may not make much real difference to our understanding of the meaning of the dirge.

2. The psalmist is in a burning fever of the spirit (3), which is consuming his bodily frame. He cannot eat (4), he cannot sleep (7), he is reduced (as we would say) to skin and bone (5). The loneliest birds are not lonelier than he in his dreary griefs (6, 7). So desperate is his case that men use him as a kind of standard of misery, and while glorying in his defeat, when they curse anyone they say: "May you be cursed as he was!" (8). Even God seems to have caught him up in an almighty hand and flung him away to ruin (10). No soul ever pictured a doom more dreadful!

3. But let us observe that this soul is still conscious of God. "Jehovah, hear my cry!" are the opening words. And the whole description of his despair is given in that divine presence. This is no blatant atheist. This is no blind materialist. This is a man in his misery addressing God. And his cry will be heard.

Let us, who are not in such a case as this, pray for the despairing souls so numerous in our miserable day, that they may speak to God!

Thursday, 17th. Psalm 102. 12–22.

1. The broken heart of the exile turns definitely to God, and light begins to break through the heavy, cloud-covered sky. A thrill is in those words: "But thou, Jehovah, art enthroned forever, and thy memorial (name) is from age to age!" The reference is probably to Exodus 3. 15, when the name Jehovah is given through Moses to Israel as a pledge of his perpetual favor. Just as our Lord has pledged his word and his very life that God shall be our Father forever and ever.

2. The exiles begin to hope when they remember God's name, and they set their minds and wills to expect great things from the Lord of the memorial name. "The more the church or any good cause is depressed," says Maclaren, "the more need for its friends to cling to it. When good men begin to lay the church's or the world's miseries to heart, it is a sign that God is beginning to heal them."

3. And that quickens the missionary spirit. The people and kingdoms (23) will rejoice in God when his own servants are restored. A lesson for our depressed friends who fear that the day of missions is over! It has scarcely begun! When the home churches renew their faith in the memorial name, even at the memorial feast, the world will soon feel the life-giving change.

O God, revive, establish, glorify the faith of us all in thy Christ and his glorious reign over us! In his name. Amen.

Friday, 18th. Psalm 102. 23–29.

1. The strong note in this closing section of our passionate psalm is the insight into God as the eternal One. It is hard for us to grasp that idea. The psalmist goes to the beginning of time when the foundations of the earth were laid, and to the end of time when the heavens and the earth shall perish. And God is over it all. They undergo change after change, they come and they go, but he is the same, the eternal mind from whom all has arisen. He is over all and in all, whose will has created and sustained and uses all for ends beyond nature which are only known when spirit meets with spirit in an eternal love.

2. But Israel is in distress. The heart of God's people cries out like a sick man, like Hezekiah when he was laid low in the strength of his days. Surely the purpose and providence of God will not end in futility! There is here that perplexity which assails us all when the cause of God seems to be arrested in its progress, when some noble life in the height of power and useful service is cut down, when our expectations of good are buried in failure.

3. The psalmist solves no problem, explains no mystery, but he casts his burden upon the fact of God. "Thy years shall have no end!" Over all confusions the confession "My God" (25) reigns in might and wisdom and peace.

O God, eternal king over all, "teach us that we reach the summits of faith when we lose ourselves in God"! In Christ's name. Amen.

Saturday, 19th. Isaiah 40. 1–10.

1. Israel is in exile. Across the deserts of Mesopotamia the hearts of the people of God have for long years been looking toward Judea with intense yearning. It seemed as if God were indeed remote and inactive, or as if his wrath against Israel's sin were implacable and his punishment final. Some, indeed, like the prophet poet who wrote Psalm 139, have risen to the truth and faith that he is in all places, and that even in exile his people must count upon his presence. But an authentic voice is needed to assure the people that exile is not a final doom.

2. And here, suddenly it would seem, a voice breaks out in language with which all the centuries have been echoing as God's word has spread from generation to generation and from land to land. This great Messianic hope, as it is called, announces that God himself will appear somehow and take command of his people's life.

3. "Behold your God!" is the thrilling word to despairing souls. Across the desert he will be their shepherd, and even in far off desolate Jerusalem his glory shall be seen. Yes, and all nations shall behold and wonder and

worship when God himself is made manifest.

It is good as Christmastide approaches to feast our own hearts on that ancient prophecy that God himself will come.

O Lord God, in this day of a darkened world manifest thyself once more in great power to thy church! In Christ himself. Amen.

Sunday, 20th. Isaiah 9. 2–7.

1. We have here a picture and a prophecy for whose date there is great uncertainty, but what is certain is that it is the vision of a day when God shall intervene in the history of his people in a Messiah, a king who is the direct representative of Jehovah. The darkness and gloom as of death itself which has rested upon the people represents some hard and heavy oppression by a foreign power. The national processes are crushed, when suddenly deliverance comes. Light and joy stream over the people from an act of God himself.

2. The prophet foresees that the cruel foreign yoke will be broken and the lashing rod will be shattered (4). "In the golden age of peace war and all that pertains to war will be taboo, and must, as things unclean, be destroyed."

3. The supreme cause of joy will be the birth of a prince to whom the glorious titles of verse 6 are given: "Wonderful counsellor, mighty God, a father forever, prince of peace." A son of David's line, he will be defended by Jehovah (7) and maintained in a far-reaching dominion. He is a person whom no mere man can equal. He comes from God, and represents God.

This prophet has had a glimpse of the divine mind which is fully manifest only in the reign of our Christ.

Let us pray that the world may see the more rapid spread of his light and his joy over the hearts of all nations!

Monday, 21st. Genesis 12. 1–9.

1. The Old Testament pictures the glorious Messianic hope of the people of Israel as rising like a great river from one definite springhead. That origin is described in this passage as the spiritual experience of Abraham. When the voice of God awoke in him a sense of the divine favor his response was so deep and real that in him a new era of human life began. The history of an authentic divine revelation began then in Abraham's fellowship with the living God.

2. A great hope was there, in the heart of the great patriarch, born into the life of mankind. It passed through many adventures, as all living things do. It had its times of dimness, even of eclipse when darkness seemed to overcome it. But time after time it was revived, as in Moses' day, and at last, never to be eclipsed again, in the spirit and faith of the great prophets. We are its heirs, and in the person of our living Lord it is more than fulfilled.

3. Even if we read in verse 3, "All the families of the earth shall bless themselves in thee," the real meaning is the same. The great, the supreme good which Abraham possessed in his relation to the true God would become the possession of all men. And they would recognize in him the "father of the faithful." He is "the father of all those that believe," "the father of us all" (see Romans 6. 11, 16).

O Lord of righteousness and of love, we thank thee that through faith in thee we all have access into the world of thy grace, through Christ! Amen.

Tuesday, 22nd. Galatians 4. 1–7.

1. One of the most vital elements in the teaching of the apostle Paul arose from his conviction that in Jesus God had sent to Israel the Messiah whom ancient prophets had foreseen. It is true that no prophet foresaw all that was realized in the Lord Jesus Christ. The greatest of them only had glimpses of his glory. But those glimpses were themselves glorious and were gathered together in his person and his work.

2. Paul looked upon the ancient law of Israel as a true revelation of the will of God, as indeed our Lord himself looked upon it. But like his Master Paul also saw its imperfection. It was a preparative revelation. It was like the Greek tutor of the son of a wealthy family who conducted the boy to his real teacher. The law led such Jews as Paul to the feet of Christ.

3. And now at the right time in the plan of God his Son has been sent forth. He has entered the life of mankind, the son of a human mother, the heir of God's revelation to Israel, that he may become the real and final saviour. But not to Jews only, but even to Gentiles like these somewhat primitive Galatians, Christ has become saviour. He has made them all, Jew and Gentile alike, sons of God (cf. 3. 26). And the proof of it is that God's own Spirit fills them with the joy of his divine family.

O God, who didst send thine own Son as saviour, grant at this season unto thy children the joy that calls thee Abba, Father! In his name. Amen.

Wednesday, 23rd. Luke 1. 46–55.

1. The song or meditation of Mary is known from its first Latin word, the Magnificat. We must look on it as the outburst of the expectant mother's joy at the conviction aroused in her heart that her babe would be the fulfiller of the age-long and highest hopes of Israel. (See the song of Hannah, 1 Samuel 2. 1–10.) Many a mother in Israel may have cherished the idea that to her this supreme honor of womanhood might be given. And long was the story of their disappointment. But at last one has been selected and appointed to give birth to the Messiah.

2. The opening verses are a revelation of Mary's spiritual preparation. She speaks in the language of one who was in habitual communion with God. Jehovah of Israel is "God my Saviour." She has nourished her soul on the hope given to her people, to Abraham in the dim and distant past, and to his seed forever.

3. There is a delicate and beautiful humility in all her high and unexampled hope. It is God who has appointed her to this unique honor, "and holy is his name." She knows that all generations shall call her blessed, but this is due not to any superior merit of her own, but to the pure grace of God. Happy and humble, pure in heart and lofty in spirit, she sings out her thrilling joy.

We praise thee, O God, we magnify thy name, who didst appoint one so humble and pure to be the mother of the Saviour of mankind! Amen.

Thursday, 24th. Luke 1. 67–80.

1. The song of Zachariah, the father of John the Baptist, is known from its first word as the Benedictus. The first part of it in verses 68–74 is spoken as if the birth of the Saviour had already taken place, as if indeed his work were accomplished. It is conceived in the spirit of ancient prophecy, which looked forward to the triumph of Israel, to the deliverance of the servants of Jehovah from the dominance of Rome. "The tyranny of heathen conquerors was a hindrance to holiness." When they had been overcome, even the fathers as if watching from heaven would be made glad (73–75), and true worship would be established forever.

2. Then the prophet-father passes to celebrate with great joy the birth of his son John. He sees in him the forerunner of the Messiah. It shall be his glorious honor to fulfil ancient prophecy and prepare the way of Jehovah to the hearts of his people. For it is in the remission of sins that the true salvation will consist, and this is the gift of the Messiah.

3. Out of the heart of the mercy of God a sunrise has come from heaven itself to illumine our dark world. When that light shines our path of life opens up, and we can go in peace to the peace of God. So ends in words of thrilling beauty and inspired hope the song of the father of John the Baptist. It began with thoughts of God and ends with the supreme blessing of man.

O God, from whose glory all worlds arise, grant us to behold the glory of thy heart of mercy in Christ, that we may be glad and rejoice in thee! In his name. Amen.

Friday, 25th. Christmas Day. Luke 2. 8–20.

1. The world will never grow weary of this story. Heaven and earth are mingled in a great joy. For the Babe at Bethlehem is the Son of God in human form, and the event of his birth concerns the whole moral universe. Wherever intelligent responsible spiritual beings live this transaction of God has a meaning whose glory cannot be measured except in terms of the wisdom and might and holiness and love of God himself. Angels of heaven and little children on earth can all catch glimpses of the glad news that in the Christ child God's glory has begun to shine in the darkness of our world.

2. The light of the world is henceforth not to be seen in the sun that shines in the sky, but in a person who is the glory of all personal beings. His radiance is as bright at midnight as at noontide. The darkness and the light are both alike to him. It is where pain is racking, where sin is crushing, where sorrow is harrowing, where doubt is distressing, that the light of a cradle, a cross, a throne pours healing and release and sweet comfort and calm faith into our hearts.

3. Our world at this Christmas needs all these blessings. Our homes, our churches, our cities, our nations, our worldwide association of peoples and races need the radiance of Christ. Where his person is loved his Spirit reigns, and there is peace!

Let our gladdest Christmas carols be sung this year with the conviction that the Babe of Bethlehem must rule our world from the throne of God!

Saturday, 26th. Psalm 103. 1–5.

1. Here is a psalm of pure joy and limitless confidence. As Maclaren has said, "It is well that amid the many psalms which give voice to mingled pain and trust there should be one of unalloyed gladness, as untouched by sorrow as if sung by spirits in heaven. Because it is thus purely an outburst of thankful joy it is the more fit to be pondered in times of sorrow." Every verse is full of meaning and nourishment for a grateful heart.

2. The psalmist addresses his "soul," that is, himself, as if the higher spirit in him were addressing the more sluggish disposition. "Come rouse yourself! Do not be heavy and unalert when life is so full of wonders, and the gifts of God are beyond number! Rouse yourself to see and feel and rejoice!" For nothing is more amazing when we look at the facts than our calm ingratitude towards him who is the source of literally everything which we count as good.

3. "The catalogue of blessings lavished on the singer's soul begins with forgiveness and ends with immortal youth." With forgiveness, because in that act God flings wide the gate to his royal presence. The forgiven soul is free to all heaven's richest resources. He can wander everywhere in the universe of the holy name. Nay, he goes through life with wreaths on his head like an honored guest in India, crowned with lovingkindness and tender mercies.

O Lord, who didst give us our Christ, we call upon our hearts to thank thee for the wonder of thy gift! Amen.

Sunday, 27th. Psalm 103. 6–10.

1. The religion of the Bible is founded on history. It is not the result of religious genius dreaming, with even wondrous insight, of a mystical, spiritual universe. "God has acted" is the great test of the whole Bible from creation to final consummation. And in actual history this Hebrew psalmist knows that Jehovah has dealt with the children of Israel from the creative days of Moses onward. Those acts were done in the name of righteousness and judgment for Israel. But more than that, Jehovah is on the side of "all that are oppressed." He is lord of history today, and his judgments, however slow his methods may seem to us, will be worked out to glorious ends.

2. And why? The answer must be found not in us, but in him. We know that we have sinned. We know in our hearts that we do not deserve favor, because what we do need is sheer forgiveness. And the source of that can only be in his character, and not in ours. It is because God is full of compassion and pity and has not kept his righteous anger against us that we today are glad in him.

3. As we look out upon the world with all its hideous confusion and many heaped up iniquities, we of the Christian faith must rest on the God who has done great things for us in Christ. We of America must ask, Why has God made our nation so great? Is it because we are so good? Are we more righteous than other peoples? Or, rather, are we not bound to be good because in spite of our sins he has made us as a nation so great? The greatest ought to be humblest before him.

O God of our land, grant us, seeing thy mighty deeds on our behalf, most humbly to study and follow thy ways in Jesus Christ our Lord! Amen.

Monday, 28th. Psalm 103. 11–14.

1. For those who think deep the greatest mystery in the universe is the mercy of God. The structure of matter, the nature of personality, the survival of the soul, these great problems are as nothing compared with the idea that the thrice-holy God should forgive a thrice-guilty spirit. Every consideration drawn from reason or experience would argue against the possibility that deliberate sin should be pardoned.

2. But this psalmist is so sure, by some divine inspiration, that Jehovah is the forgiver of sin that no metaphor is too daring to express at once his confidence and his amazement. It is not that he has become presumptuous, or that he has come to believe, like so many shallow minds, that the divine forgiveness is a matter of course. No! His sense of wonder remains unmodified even as his confidence grows stronger. The far heavens over-arching our world, immeasurable and benign, the infinite distance between East and West, his forgiving grace is like that. You cannot exhaust it.

3. But another picture springs up before that deep-brooding soul. For him in his age it is a most daring thought. Men might well pause with doubt whether it is right to compare the eternal God to an earthly father. This man must have been a father, and held a little puling, pitiful infant in his arms, and called it "Mine!" God, he thought, is like that! To him I am just a frail little child. But I am his, and my very fear draws down his caressing love!

O Lord God of might and of mercy, we praise thy fatherhood for the gift of faith in thy mercy! Through Christ. Amen.

Tuesday, 29th. Psalm 103. 15–18.

1. We cannot help contrasting the use made of man's frailty and brief span of life in verses 15 and 16 with that which we find in Psalm 90. 3–8. In the latter the soul is quelled with dread before the eternity of God. Man's short life, brief as the grass of the field, is destroyed without ruth. "In thy fury our years are consumed." But here the opposite and most comfortable lesson is drawn even out of the heart of our weakness and the swiftness of our days. They are not passed away in his wrath. He knows our frame, and the light of a father's mind falls upon the fields of human experience.

2. How does this psalmist know these things? It is because he believes in the covenant of God with Israel. For him that covenant is an act of God in history, by which the eternal and all-righteous One pledged himself to deal with Israel as with the children of his household. That they should render to him reverence and obedience was assumed.

3. But already in the age of this psalmist the great prophetic minds had seen that Jehovah would surpass the terms of his covenant. Because he is God, as Hosea saw, he will look upon the children of his family with a patience of love beyond all our understanding. The kindness of Jehovah is not for a day, a spasm of softness. It endures, rock-like, eternal, from age to age.

O soul of mine, sun thyself in that eternal kindness of God, as enduring as the heavens and tender as the love of Mary for her Son!

Wednesday, 30th. Psalm 103. 19–22.

1. What a glorious climax are these verses to one of the most glorious visions ever granted a soul of man! From earth, from human society, from his own visions of God's merciful kindness his mind leaps to conceive of the number, the majesty, the variety of the creations of God. He pictures in those far heavens opened up in an Eastern midnight sky the throne of One who rules over all. From his own problems, his weaknesses, his sins, and God's dealings with him and his fellow men he rises to think of the universal empire of that eternal and all-merciful Jehovah.

2. And he rises to a sublime act of communion with all created things. He shouts to them to join each other in a chorus of praise to the One being who created all and ruleth all. He shouts to them to bless the Lord. All of them, mightiest angels, countless hosts of flashing stars, all who are honored to be the servants of God, all his creations,—let their creator hear them sing!

3. But at the end in the last words back he drops from farthest star to look into unfathomed depths of his own self. There also is the dominion of the Lord. There also he has shown alike his glory and his lovingkindness. Was it not in a quiet whisper, after shouting to the stars, that, chin buried on chest, he looked into his deepest self and said:

"Bless the Lord, O my soul!"

Shall we not also bow for a moment and quietly, deeply say the same words?

Thursday, 31th. Matthew 6. 28–34.

1. We all know that the words of the Authorized Version, "Why take ye thought?" in this passage should be, "Why are ye anxious?" Jesus never said that people should not be thoughtful. Rather did he often echo in his parables the teaching of the books of Wisdom, where men are urged to be prudent and far-seeing and considerate in their life plans and behavior. But he did over and over again drill the disciples to memorize these warnings that anxiety is a sin, that it arises in hearts which have ceased to exercise a living faith in the fatherhood of God.

2. Today in the last hours of 1931 do we not all know what depression means? Or have we Christians risen above it? Have we dropped into that mood of so many, where wild acts of embezzlement and even of suicide arise? Do we allow ourselves to think and feel and even speak to others as if this confused world had slipped out of the control of God, as if there is nothing before us but gloom?

3. Surely we of the Christian faith, in our Christian homes, ought to bear our witness before the world to the power of a real faith, a daily contact with God! For us let "depression" be a purely technical word for economic and industrial confusion! It must not mean a sinking heart in a sinking world. The men of faith and of good will shall yet open the way to better times in 1932!

Let us pray that all rulers and governments may see the finger of God pointing the way up the steep ascent to order and peace and prosperity! In Christ's name.

BIBLIOGRAPHICAL GUIDE TO THE HISTORY OF CHRISTIANITY (A), edited by S. J. Case. University of Chicago Press, Chicago. 265 pages. $2.50.

This Guide gives a selection—not an exhaustive compilation—of books on the history of Christianity throughout the centuries. The first chapter lists books on general history, then successive chapters deal with Christianity in the Roman Empire, Western Europe, the British Isles, the Orient, the Americas, and newer fields.

The title of each book is given, the author, the publisher, the number of pages, and where needed a brief description or explanatory note.

DRY AMERICA, by Atticus Webb. Cokesbury Press, Nashville, Tenn. 147 pages. 50 cents.

The author is superintendent of the Texas Anti-Saloon League. Since the daily press is almost wholly wet he holds that the church must now launch a nationwide intelligence campaign on the liquor issue. This book is for church organizations.

The ground he covers includes the physiological and psychological effects of alcohol, the harvest of the 18th Amendment, Wet Nonsense, and similar themes.

It is written with point and vigor. Questions are appended to each chapter, and a Bibliography.

PRAYER-MEETING TALKS, by Henry D. Sell. Fleming H. Revell Co., New York. 159 pages. $1.25.

Dr. Sell has to his credit some 14 Bible study manuals, of which hundreds of thousands have been sold. The new volume contains 47 brief textual addresses for prayer meetings, covering a variety of appropriate topics, which include Christmas, New Year and other seasonal themes.

OUR BOOK TABLE

DELIGHT YOUR FRIENDS, YOUNG AND OLD, WITH BOOKS AT CHRISTMAS AND NEW YEAR!

He Is Here!

A famous surgeon is called to the hospital late at night on an accident case. He finds it is his prodigal son who left home five years before. The surgeon has been a scoffer at religion, but now . . .

The farmer is getting old. His son Andrew has decided to give up the idea of farming and go into business. Help is almost impossible to get, yet the old man and his wife do not want to leave the place. But a man comes seeking work, and he . . .

The admiral had just reached the peak of his career in a great naval demonstration off Panama when news is flashed of the explosion of a new gas bomb, his own invention, killing and maiming a number of men. A stranger enters the room, . . .

Each chapter in Dr. Charles M. Sheldon's new book is a short story of life today in which the risen Lord appears and by his words and actions reveals his way of life. Other chapters introduce a worn-out mother, one of the unemployed, a college boy whose early faith has been undermined, an old school marm who persists on teaching the children about Lord Jesus in spite of the law, a U. S. senator, a rotten movie picture, a wearied sales-girl.

The stories are short, 10 in 89 pages, sizable type, but they are tense and pointed. Dr. Sheldon has succeeded once again in conveying his ideas in the striking narrative that made "In His Steps" a wonder of the publishing world.

HE IS HERE! by Charles M. Sheldon. Harper and Brothers, New York. 89 pages. $1.25.

For Times of Crisis

The Bible has always been an unfailing source of help for every human need —provided one could locate that help. To quote a suitable verse or to read an appropriate passage has always been a strong point in a parent or pastor. But nowadays, when neither parent nor pastor is apt to be ready with the Bible, is this unfailing source of help to fall into disuse? Not if Dr. Ilion T. Jones of San Antonio can avert such a misfortune!

He has recast selections from the Scriptures under a new plan, namely, collecting them under headings expressed in recent terminology, thus attacking the states of mind most frequently dealt with by psychiatrists. And he holds that the Bible provides a better therapeutic for sick minds and temperaments that are apt nowadays to run to the various cults that have sprung up alongside the churches.

For instance, "When Others Seem Unkind" has sections "Avenge Not Yourselves, Beloved," and "A Better Way," quoting a dozen Scriptures and referring also to the story of Joseph. "In Times of Illness" gives two pages of "The Gospel of Health," "Cheerfulness A Medicine," "The Prayer of Faith," and "Spiritual Health," with 14 Scripture references. There are 38 chapters, dealing with spiritual and temperamental and physical conditions.

The book is artistically printed and bound, making an admirable gift that will look well on a parlor or bedroom table.

FOR TIMES OF CRISIS: SELECTIONS FROM THE SCRIPTURES, by Ilion T. Jones. Westminster Press, Philadelphia, Pa. 113 pages. $1.25.

Russia in the Grip of Bolshevism

A book with this title is different from other books on Russia in that it is written from a strictly Christian standpoint by the secretary of the All-Russian Evangelical Christian Union. The author, John Johnson, is a native-born Russian. He spent 28 days in Russia, investigating for himself at personal risk. His book gives a narrative of his visit, with deductions.

His judgment on the religious situation in that unhappy land is, first, that Greek Orthodoxy is still alive and has numerous children in its fold, in spite of repressive laws; second, that the evangelical movement is carrying on with influence and some success; third, that the anti-religious movement, in spite of freedom, wealth and government help in other ways does not draw the people. The Soviet government has not got far ahead with its propaganda of hate.

One must read the book to understand why the author takes this stand and bases on it an appeal for evangelical effort on behalf of Russia.

RUSSIA IN THE GRIP OF BOLSHEVISM: A VIVID STORY OF A TRIP TO THE LAND OF THE SOVIETS, by John Johnson. Fleming H. Revell Co., New York. 160 pages. $1.50.

Has Science Discovered God?

That depends! Science is as dumb as ever compared with the revelation in the Bible and in the God-man Jesus of Nazareth, but at least its best minds have dropped a materialistic and atheistic attitude and are strikingly unanimous in recognizing mind and power behind the material universe. Indeed, their researches and mechanical discoveries depict a God far greater and grander in certain attributes than earlier knowledge conceived.

Rev. Edward H. Cotton, a Unitarian minister who engages in literary and magazine work, secured articles from a number of leading scientists in America and Europe for a symposium on the above question. These are now published in book form. He writes a 28-page Introduction, then follow 16 chapters by these leading astronomers, physicists, biologists, and scientific thinkers. In addition to the search of science for God there are two chapters on psychical research for man's survival after death.

The book of course requires close attention and serious thought, but it is not beyond the range of the average educated person. Six references to the Bible are listed in the Index, none of them impressive. As for doctrinal references, we think we shall continue to take teaching from the Bible. But every student of the Bible will be the better for keeping pace with current thought among firsthand scientists.

A portrait of each contributor is given,—rather a surprise, in some cases. Also a brief biography telling who the man is and what his achievements in science.

HAS SCIENCE DISCOVERED GOD? A SYMPOSIUM OF MODERN SCIENTIFIC OPINION, gathered and edited by Edward H. Cotton. Thomas Y. Crowell Co., New York. 308 pages, illustrated. $3.50.

A Romance of Preaching

Friends of the late A. C. Dixon—and they are a multitude in America, England and other lands,—will welcome

this full and pictured story of the man and his career. Happily it has been possible for his biographer to fulfil her tribute of love by tracing his life step by step and securing some 70 photographs for reproduction.

Amzi Clarence Dixon was born at Shelby, North Carolina, in 1854 of pioneer Baptist stock. His history is traced through college into the ministry. His zeal for Christ and great ability pushed him forward into larger opportunities for service. Baltimore, Brooklyn, Boston, the Moody Church in Chicago, Spurgeon's Metropolitan Tabernacle in London during the War years, marked successive pastorates. Then he swung loose for a few years in world-wide evangelistic and Bible conference work. He was pastor of the new University Church of Baltimore when the call home came in 1925.

The subtitle of his biography, "A Romance of Preaching," admirably fits Dr. Dixon's career. Standing over six feet tall, straight as an arrow, clear-cut features and expressive eyes, plenteous hair turned from black to white in his later years, he was a commanding figure on the platform. His sermons were powerful, always steeped in Bible thought and language. He had the courage of deep convictions. Always his addresses were evangelistic in intent. This reviewer always felt that next to D. L. Moody he was the most Christlike person he ever met, in his love for souls and utter selflessness. To know him in private life was to magnify the impression gained from his burning words.

A. C. Dixon: A Romance of Preaching, by Helen C. A. Dixon. G. P. Putnam's Sons, New York. 324 pages, illustrated. $5.

Immortal Hymns

Prof. H. Augustine Smith, director of the Fine Arts in Religion and professor of Hymnology and Allied Arts in Boston University, is doing as much as any man living to promote an appreciation of the ministry of highclass music in religion. He is known in wide circles as leader of singing in the great conventions and director of religious drama and pageants, and his avocation is to instill the principles and the proper practice of these fine arts in the students of Boston University.

A volume just issued, entitled "Lyric Religion," comprises his study and interpretation of 150 immortal hymns

ranging from "Gloria Patri" of the 2nd century to 16 hymns of the 20th century. In each case he gives a title, the correct words of the hymn, the Biblical passages it reflects, a history of the author and of the circumstances of its making, and finally a note regarding the tune to which it is wedded.

The professional thoroughness of the author is shown by the indexes in the book. There is a Bibliography; a list of responsive readings and services of worship suggested for certain hymns; also of a few dramatized hymns; a number of "Sidelights" of great value; the hymns by centuries; Scripture passages; authors and translators; subjects, etc.

It is the most complete book of its kind we have seen. Every one will profit by its perusal and study.

Lyric Religion: The Romance of Immortal Hymns, by H. Augustine Smith. Century Co., New York. 517 pages, illustrated. $4.

The Way of the Sceptic

Father Graham does a slashing bit of work in a book with the above title. Taking seriously the atheistic assault of H. L. Mencken in his "Treatise on the Gods" as a heading-up of intellectual and spiritual attack upon Roman Catholicism by perhaps the leading popular spokesman of a certain brainy and breezy cult that has the entrée into print in America, he defends and counter-attacks in a way that wins the applause and sympathy of any reader who likes to see hard-hitting and fair play.

Of course Fr. Graham is pro-Romanist throughout, and a non-Romanist will not assent to his statements and arguments when they are historically untrue. There is sometimes a suggestion of superior contempt for all non-Romanism, which is, however, free from rancor and can be overlooked in a controversialist who talks back at Mencken with no less vigor and plain speech than Mencken himself affects. We expect Mencken respects such a forthright opponent.

Evangelical Christians will welcome Fr. Graham's expressed views on some aspects of Romanism where ignorant and bigoted Romanists and others misrepresent its tenets, he says.

For instance, the control of the Bible and its alleged denial to the laity. He correctly recalls the numerous versions and commentaries issued during centuries when the church had practically all the learning and might have got rid of the Bible altogether if that had been its policy. Not until heretics began to abuse the Bible in advancing their own notions did the church begin to throw safeguards against confusion, says Fr. Graham.

On "Coincidences between Christianity and Paganism," and even borrowings, he asks, What of it? No one denies analogies and parallels, which in many cases may be traced to earlier purer religion, he says, and which anyhow are different in their purpose, meaning, and historical associations.

Perhaps the careful chapter on "Outside the Church There is No Salvation" will catch a non-Romanist's eye soonest. Here the author says the dictum applies not to individuals but to institutions. That is, there is no church or philosophy except Romanism that holds the key to salvation from sin. A reader who is uninformed or misinformed on this point will find this chapter worth the price of the whole book. Listen! "I repeat that whatsoever misrepresentations have been put upon this maxim by extremists or Catholic bigots—for we admit Catholic as well as non-Catholic bigots,—the Church was never stupid enough to hold or to believe that God will condemn any man without serious fault on that man's part to justify damnation."

That quotation is a fair example of

the open-mindedness and plain speaking of this Romanist apologist on some 30 points that include evolution, celibacy, monks, magic, the mass, excommunication, the invocation of saints, medievalism, etc. He dodges no issues. In some chapters he quotes freely from Protestant scholars to support true Romanism. Cardinal Newman and Karl Adam are the Romanist authors whom he quotes most largely.

The only answer to this book would be that one could quote plenty of doctors of the church in support of the views which Fr. Graham calls extremist and bigoted. There are always two sides in Romanist interpretation and practice. Take your pick!

THE WAY OF THE SCEPTIC, by John E. Graham. Dial Press, New York. 316 pages. $3.

Christmas Is Coming!

CHRIST'S SHINING WAY, OR THE PRIVATE MIND OF JESUS OF NAZARETH, by Oswald W. S. McCall. Pilgrim Press, Boston, Mass. 124 pages. $1. Dr. McCall, who is pastor of the First Congregational Church of Berkeley, Cal., gave the daily devotional talks at the National Council of the Congregational and Christian Churches at Seattle last June. They are presented in print in six chapters entitled:

Vision: The Soul's Sagacity
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CHRISTMAS TRADITIONS, by William Muir Auld. Macmillan Co., New York. 179 pages, with frontispiece. $1.75.

There is sentiment and satisfaction as well as history and explanation in this volume. It describes the setting apart of Christmas Day; how it was affected by coincident pagan festivals of Rome and Germany; the creation of the carol spirit by Francis of Assisi and the development of carol singing; the romance of holly and mistletoe and Christmas greenery; the yule log and the Christmas tree; and Christmas customs of philanthropy and home life, bell ringing, etc.

The recital of these topics awakens pleasing memories and will attract readers who like to learn the origin

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THE NORTHFIELD CALENDAR

We regret to announce that the publication of the Northfield Calendar has been discontinued. It will not be possible to fill any orders for the 1932 edition.

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and meaning of their Christmas observances and doings.

MISS SANTA CLAUS OF THE PULLMAN, by Annie Fellows Johnston. L. C. Page and Co., Boston, Mass. 172 pages, illustrated, with decorated cover.

Another pretty story by the author of the Little Colonel books, in which two little children, whose mother died while they were infants, are taking a railroad journey in fear and trembling on Christmas Eve to join their father and his new wife in a distant town. A 16-year-old college girl gets on the Pullman and lovingly cheers them up and provides for their Christmas joy. Also she tells them the story of Princess Ina.

SEVEN CHRISTMAS TREES, by James F. Dickie. Macmillan Co., New York. 56 pages. $1.25.

Dr. Dickie is pastor emeritus of the British and American Church of Berlin, Germany. For this Christmas booklet he singles out seven trees in the Thuringian Forest. After describing the life of the trees there he cuts them down with thousands of others and ships them to the Berlin market. One is bought by a professor, another by a church, and so on, and chapters narrate their further adventures, with glimpses into the homes, and sketches of the people, young and old, and the gladness and joy of which each tree was the center.

BEAUTIFUL GOLD, by Robert Bruce Thurber. Fleming H. Revell Co., New York. 211 pages. $1.50.

Beautiful Gold was the daughter of a Burman who had a dream of making gold out of baser metals. One night his shack caught fire. He was burnt to death, but his daughter escaped. The book relates her subsequent experiences. After a while she worked for an English family, who recognized that a sore on her hand was leprosy. Taking flight, she was at length directed by a Buddhist priest to a village near where grew chaulmoogra trees. But ill luck dogged her still. An American explorer seeking the chaulmoogra grove stumbled on her in the woods, and when she directed him in his search it led to her being the first Burman to receive the treatment which healed her.

Descriptions of Burmese customs, escapes from cheetas and tigers, and finally after being healed setting up business as a silk-merchant and being married to a Christian boy mark a well told story as it works its way through diverse sorrow to happiness exceeding her earlier dreams.

BELLS OF INDIA: STORIES OF LIFE IN THE GREAT PENINSULA, by Ethel Cody Higginbottom. Fleming H. Revell Co., New York. 172 pages, illustrated. $1.50.

Bells and gongs call Hindus to worship at sunrise. Presently there is the sound of traffic with oxen bells, goat bells, pony bells, camel bells, and the tones of two large bells ringing at regular intervals as an elephant approaches.

Such bells enter into the everyday experiences of the missionaries in their dealing with the people. Then there are the mission bells.

Mrs. Sam Higginbottom has written a readable book of eight chapters that introduce one to the real life of India's teeming millions.

BIBLE SAYINGS, by Amos R. Wells. W. A. Wilde Co., Boston, Mass. 126 pages. $1.

Fifteen hundred well known or otherwise important sayings in the Bible are brought together in this book. The question and answer method is used: thus, "Who said at the cross, Truly this was the Son of God?" The answers are given at the end of the book, with chapter and verse.

Learning these 1500 passages will give one a practical working knowledge of the Bible, and the task will come easy under Dr. Wells' plan.

CRUISE OF THE PHOEBE (THE), by James Otis. L. C. Page and Co., Boston, Mass. 370 pages, illustrated. $1.25.

A stirring story of the picking up of lobsters along the coast of Maine for resale to wholesalers. Two boys have a scheme to buy a smack, in expectation of getting well ahead during the summer season and so have funds to go to school and college. Well, they did, but they learnt a lot about smuggling and other vicissitudes.

The story is told in Down East language and idiom, and exhibits the grit and hard work of the boys.

DEVOTIONAL YEAR BOOK (THE), by Amos R. Wells. W. A. Wilde Co., Boston, Mass. 371 pages. $2.

For some years Dr. Wells has been contributing daily Biblical meditations to the "Christian Herald" of New York. He sprinkles them with illustrations, often taken from the daily papers or from current scientific news. His Bible exegesis is always sound, and his applications to the point.

A page is given to every day in the year. There is a title, a verse of Scripture, a meditation thereon, and a brief prayer.

An Index of Texts makes the matter readily available for preachers and teachers and students.

GODS OF WEALTH AND WAR: A TALE OF MODERN CHINA, by James Livingstone Stewart. Fleming H. Revell Co., New York. 288 pages. $2.

This author has a number of exciting and instructive novels to his credit, the scenes laid in China and descriptive of phases of Chinese life and customs. Now he has written a tale that introduces the present distressful state of China as a result of banditry and Communistic activity and other ills.

The plot centers around an oldtime feudal family in the province of Sze Chwan. Wong Wu has seen military service in different parts of China. He worships the gods of wealth and war. An invasion of locusts befalls their valley, and he leads the fight against it. Plague follows. His little niece May Fay is the victim of malaria, and the story describes their piteous search for healing among the temples and sorcerers. Banditry and warfare bring extended trials and misfortunes. The whole story is told by a nephew of Wong Wu who is the leading figure in the developing plot.

On the other hand, there is the lovely character of Aunt Lee, the patience of teacher Wang, a Confucian, contact with foreign hospitals, and other noble and Christian features. Two love stories come to a happy ending, and peace and plenty reign at last in the home valley.

LIGHT OF THE WORLD (THE): POEMS OF FAITH AND CONSOLATION, collected by Joseph Morris and St. Clair Adams. George Sully and Co., New York. 297 pages. $1.50.

The compilers have gathered an unusually fine collection of some 300 pieces. They range from the older poets to some of the latest, many of them being copyright and not so readily accessible as here. Every piece is permeated with religious if not Christian spirit, though not with sectarianism. A few noble hymn poems are included, and there are many prayer poems. Wherever one opens the book one finds guidance, vision, spiritual refreshment.

Each piece has a title and a brief introductory comment.

The compilers, who are university professors, have also issued companion volumes entitled "It Can Be Done," "Facing Forward," and "Silver Linings."

TELL ME A STORY OF BUNNY BLEW, by Mary Stewart. Fleming H. Revell Co., New York. 182 pages, illustrations in colors, decorated cover. $2.

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THROUGH THE BIBLE IN A YEAR, by Amos R. Wells. W. A. Wilde Co., Boston, Mass. 127 pages. $1.

Dr. Wells conducted a course in Bible reading in the "Christian Endeavor World," completing the entire Bible in a year. More than 9000 persons wrote him how helpful the course was, so here we have it in book form for general use.

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If you cannot read the whole Bible straight through as you would a novel, try this plan so as to get a wide sweep of the Bible!

Biblical Themes

PSALTER (THE)—VOLUME 1, PSALMS 1 TO 41: INTRODUCTION AND NOTES by W. Graham Scroggie. Harper & Brothers, New York. 144 pages. $1.25.

A book like this is a treat both for head and heart.

It contains many features of practical help to the everyday reader who wants to know what the Psalms are about and what of teaching they hold for him.

Each psalm is edited so as to exhibit Hebrew parallelism, its main divisions (in paragraphs), and the speeches within it (by italics). Superscriptions and subscriptions are given according to Dr. J. W. Thistle's discovery. Acrostic psalms have the Hebrew alphabet in the margin.

Besides, each psalm is given a title by Dr. Scroggie, and a meaningful exposition. A thought is added: for example, Psalm 4, "Pray before you sleep!" An apposite selection is added, by way of illustration or application.

A 30-page Introduction discusses with accurate scholarship Hebrew poetry; divisions of the Psalter; authorship and age; titles and terms; imaginative, ethical, prophetical, theological, and devotional elements; etc. A plan for reading through the Psalter in one month is shown, and a Select Biography.

This is No. 2 in Dr. Scroggie's Study Hour Series. No. 1 was the Gospel according to John. They are invaluable additions to anyone's library for the elucidation and absorption of the contents of the Bible.

REVELATION—CHRIST'S RETURN, by Francis Asa Wright. Evangelical Press, Harrisburg, Pa. 211 pages. $1.

The author declares that this book was written under a great urge, which signifies to himself that the events described in his treatise are about to happen, and the return of our Lord is nigh. The tone and movement of the whole book certainly support his declaration. It is refreshing to read matter so full of conviction and enthusiasm for one's subject.

He presents an interpretation of the Revelation that hangs together on the surface, but as in all interpretations of the Revelation he finds "difficulties in the way," and one need not be extra acute as a critic to discover gaps and unexplained matters. He rejects the historic interpretation as such, also the futuristic, and holds that the time occupied is so brief as to be inconsequential, and that the fulfilment occurs in the "time of the end," that is, the time we are living in.

We advise the careful reading of the book, Bible in hand. It will warm one's heart by reason of its earnest spirit. One is surprised to note superficial errors like "Pax Romano" and "Moffitt" (Dr. James Moffatt).

SOCIAL MESSAGE OF THE BOOK OF REVELATION (THE), by Raymond Calkins. 191 pages. 75 cents.

LEADER'S MANUAL, for Use with the Foregoing. 36 pages. 35 cents.

The first named book, originally published by the Woman's Press as an elective study course, has been taken over by the Pilgrim Press of Boston, who add the Leader's Manual to indicate how the other may be covered in 10 lessons, with added notes and questions for study and discussion.

Our readers will recall that Dr. Calkins gave a series of addresses at Northfield last summer on Biblical apocalypse. His last address in the series was on the Revelation, and the people were keen to know about this book. For Dr. Calkins lectured with great enthusiasm for his subject, and he waked up his hearers to the value and importance of neglected areas of the Bible.

His interpretation of the Revelation will not find universal acceptance,—did any book on the Revelation ever find it?—but it ought to be studied, and Dr. Calkins gives clear reasons for his views.

Biographical

GIRLS WHO ACHIEVED, by Winifred and Frances Kirkland. Richard R. Smith, New York. 132 pages. $1. Fifteen women who have made their mark in one direction or another are briefly sketched here. Some are still carrying on: Martha Berry, Helen Keller, Evangeline Booth, Lady Grenfell, Amy Johnson, etc. Others like Mary Anderson and Lucy Stone and Grace Dodge have passed on. Some are not as widely known as they deserve, for each has done outstanding things.

They set inspiring examples of usefulness and power.

LIVES THAT LIFT, by C. L. Paddock. Fleming H. Revell Co., New York. 124 pages. $1.25.
Anecdotal chapters on a dozen men and women whose lives have counted. In religious lines there are D. L. Moody "The Fisher of Men," Fanny Crosby "The Girl Who Lost Her Sight, but Not Her Vision," Gipsy Smith, Mary Slessor; while other characters are Edison, Lindbergh, etc. A closing chapter, "A Turning Point in Every Life," relates more incidents to illustrate this circumstance.

MAHATMA GANDHI AT WORK: HIS OWN STORY CONTINUED, edited by C. F. Andrews. Macmillan Co., New York. 407 pages, illustrated. $2.50. The frontispiece is a striking close-up picture of Gandhi's side face and beard. It is interesting to note the lines and configurations.

As for the book itself, Mr. Andrews is credited with being the white man who understands Gandhi better than any other. He has already published two earlier volumes. One is "Mahatma Gandhi's Ideas," including selections from his writings. The other is "Mahatma Gandhi: His Own Story." This 3rd volume relates in his own words Gandhi's epic struggle in 1906–14 in the Transvaal to right the wrongs under which the Indian community imported into South Africa as laborers were suffering grievously. This was Gandhi's first application of the principles of satyagrapha—truth-force or soul-force —to politics on a large scale, which was brought to an end by an Agreement signed between General Smuts and Gandhi. The latter spent 20 years in South Africa. Remember, he got his education in England, and was a barrister (lawyer) by profession.

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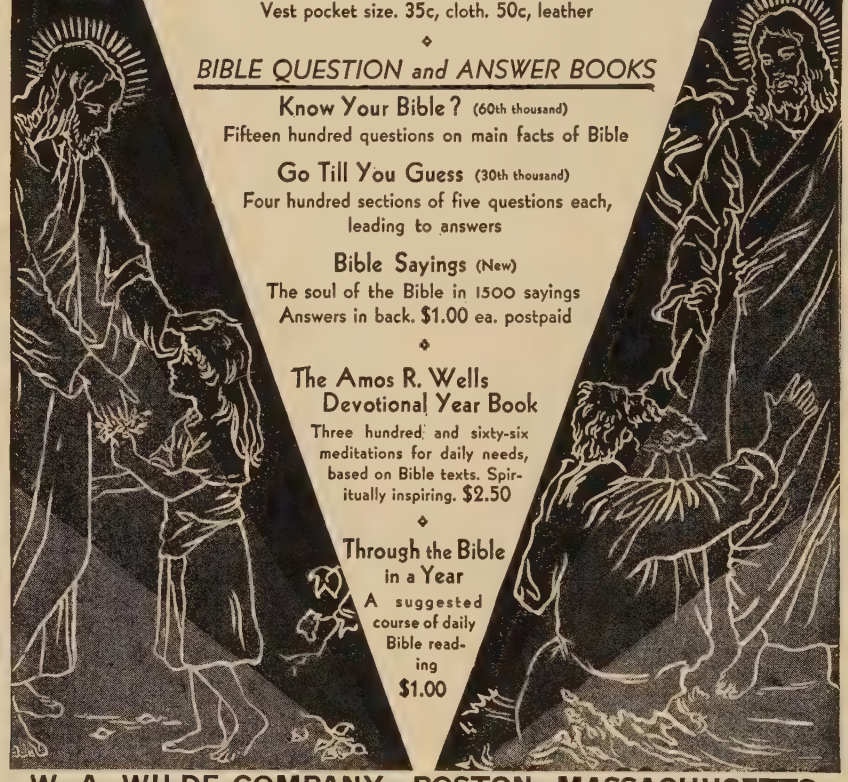

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Bodyguard Unseen, by Vincenzo D'Aquila. Long and Smith. 279 pages. $2.50.

Christian Science in the Light of the Holy Scripture, by T. Wilkinson Riddle. Marshall, Morgan and Scott, London. 96 pages. 2/6.

Church in the Modern World (The), by G. Stanley Russell. Long and Smith. 179 pages. $2.

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INDEX

PAGE

ACTS and Epistles (Studies in). A. P. Fitt 317, 367, 414, 460, 507, 556
Apocalyptical Element in the Bible (The). Raymond Calkins....404, 550
Apocalyptical Idea (The). Raymond Calkins.... 72
Around the Camp Fire in the Heart of Africa. Mrs. Dan Crawford.... 62
As Is the Mother. Samuel M. Glasgow.... 206

BALANCED Life (The). Clarence A. Barbour.... 311
Bible and the Needy (The). Evangeline Booth.. 297
Bible Notes for Daily Devotions. W. Douglas Mackenzie. 35, 80, 130, 177, 225, 273, 323, 373, 419, 466, 514, 561

CHANGELESSNESS of God (The). Hilda Trevelyan Thompson.... 156
Changing and the Unchanging in Christianity (The). Howard Partington.... 358
Chester Crest. George Sanford Avery.... 446
Christian Endeavor Topics. Mrs. Ida Q. Moulton 31, 77, 126, 173, 221, 269, 319, 369, 416, 462, 510, 557
Christian's Debt to the Jews (A). G. A. Johnston—Ross 552
Christmas in the Holy Land. W. M. Christie.... 553
Christ's Challenge to Fear. G. Campbell Morgan.... 453
Current Thought 1, 49, 97, 145, 194, 241, 289, 337, 385, 433, 481, 529

DAY of Good Tidings (A). James Reid.... 115
Democracy in Presence of the Cross. G. Campbell Morgan.... 161
De Profundis. (A Poem). Rollo de Caen.... 109
Discipleship in Presence of the Cross. G. Campbell Morgan.... 118
Disciple Whom Jesus Loved (The). Charles R. Erdman.... 19
Doing and Being v. Discussing. Wilfred T. Grenfell.. 499

ETERNITY in the Heart. Edward W. Shillito.... 157
Exodus. W. Douglas Mackenzie.... 373

FAITH for Young and Old (A). George A. Buttrick 254
Father, Forgive Them! George A. Buttrick.... 168
Finding A Way, Or Making One. Kenneth B. Welles.. 454

GENESIS. W. Douglas Mackenzie....130, 177
God Knows Where Every Good Job Is. Howard W. Pope.... 61
Government in Presence of the Cross. G. Campbell Morgan.... 26

HEARTENING a Discouraged World. William T. Ellis.... 482
He is Able to Save to the Uttermost. John A. Hutton 112
How God Saved a Would-Be Murderer of His Family. H. W. Pope.... 266

PAGE

Humanity in Presence of the Cross. G. Campbell Morgan....26, 70, 118, 161

IF God Will. George Stewart.... 65
Ignorance That Certainly Is Not Bliss. James McConaughy.... 14
Insatiate. (A Poem). N. V. Tilak.... 350
International Sunday School Lessons. A. P. Fitt 29, 75, 123, 171, 219, 267, 317, 367, 414, 460, 507, 556

JESUS and His Messages. W. Douglas Mackenzie.. 83
Jesus the World's Saviour: Studies in Luke. A. P. Fitt....29, 75, 123, 171, 219, 267
John (Epistles of). W. Douglas Mackenzie.... 35

KAGAWA (Toyohiko) in China. A. R. Keppler... 11

LAYING Hold of the Ark. John A. Hutton.... 356
Life As Mystery. Paul Scherer.... 399
Limitless Horizons of Our Lord (The). John T. Dallas 351
Little Child's Prayer (A). Hjalmar Sundquist.... 253
Living God (The). Toyohiko Kagawa.... 447
Luke (Studies in). A. P. Fitt....29, 75, 123, 171, 219, 267

MARK. W. Douglas Mackenzie....419, 466, 514, 561
Mathieson's Great Hymn. A. T. Robertson.... 354
Missionary Manifesto (The). G. Campbell Morgan 214, 264, 308
Modern Message of the Minor Prophets (The). Raymond Calkins.... 72
Moody, Dwight Lyman. (A Poem). Laird Wingate Snell.... 64
Most Wonderful Verse in the Bible (The). Raymond Calkins.... 207
Mount Hermon School Chapel Interior Renovated.... 360
My Grace Is Sufficient! J. Stuart Holden.... 259

NEXT Step in Prohibition (The). Charles M. Sheldon.... 305
Northfield Silhouettes.... 251

OLIVET Discourse (The). Lewis Sperry Chafer... 413
On Going a Little Farther. J. Stuart Holden.... 158
Open Doors. Boynton Merrill.... 407
Our Book Table 43, 87, 137, 185, 233, 280, 330, 381, 427, 474, 522, 569
Our Need of Christ's Cross. S. M. Shoemaker.... 167
Outstanding Days. Maurice Levy.... 314

PASSIONTIDE and Easter. W. Douglas Mackenzie 177
Patriarchs (Lessons from the). W. Douglas Mackenzie....130, 178
Perfection by Renewal. James Reid.... 216
Peter (Epistles of). W. Douglas Mackenzie....276, 323
Power of His Resurrection (The). Albert C. Fulton.. 401

PAGE

Practical Suggestions about Hymns and Their Use. Homer Rodeheaver 456, 554
Prayer of Our Lord (The). Charles R. Erdman 449
Prison Songs: A Thanksgiving Sermon. Wallace W. Anderson 493
Psalms. W. Douglas Mackenzie 81, 273, 327

RECEDING Horizon (The). Maurice Levy 110
Reigning Christ (The). G. Campbell Morgan 547
Relation of the City Mission and the Church (The). Dugald N. McLauchlin 307
Religion in Presence of the Cross. G. Campbell Morgan 70
Religious Thought and Activity: At Home and Abroad 5, 53, 101, 149, 197, 245, 293, 341, 389, 437, 485, 533
Revell, Fleming H.: 60 Years a Force for Christianity .. 555
Romance of Hymn Singing (The). H. Augustine Smith 411
Running the Way of God's Commandments. James Moffatt 67

SECRET of the Life of Dwight Lyman Moody (The). John McDowell 63
Selected Thoughts for the Quiet Hour 33, 78, 128, 175, 223, 271, 320, 371, 418, 464, 512, 559
Sermon on the Mount (The). T. W. Graham 402, 503
So Much Light: So Little Heat! Ernest A. Jeffs 261
Spiritual Opposition—Spiritual Opportunity. J. Stuart Holden 22
Spreading Bible Schools in Central Africa. Mrs. Dan Crawford 303
Spread of Christianity (The): Studies in the Acts and Epistles. A. P. Fitt 317, 367, 414, 460, 507, 556

PAGE

Strengthening Our Evangelism. Charles W. Brewbaker 352
Studd (C. T.): Crusader for Christ 496
Swimming Pool for Northfield Seminary (A) 170

TELL Us Plainly! Adam W. Burnet 450
Thing was Done Suddenly (The) 106
Three Missionary Lessons in Acts 11. 19–21. C. I. Scofield 304
Through a Perspective of Forty-five Years. John R. Mott 363
Travail of Creation. David Smith 340

UNBELIEF of Christ's Brethren (The). J. East Harrison 545

VICTORIOUS Living. Kenneth B. Welles 121

WHAT Are You Getting Out of Life? Paul Scherer 16
What Is It To Be a Disciple? Louis M. Sweet .. 257
What Is Salvation? C. A. R. Janvier 256
Who through Faith Stopped the Mouths of Lions. Mrs. Dan Crawford 497
Why Jesus? Paul Scherer 541
Woman and Jesus. Milton T. Stauffer 410, 506
Working with Christ in Arabia. Paul W. Harrison 501
World Conditions and Our Lord's Return. Christabel Pankhurst 366

ZACCHEUS. James Moffatt 211

AUTHORS

PAGE

Anderson, Wallace W. 493
Avery, George Sanford 446

Babson, Roger W. 60
Barbour, Clarence A. 311
Booth, Evangeline 297
Brewbaker, Charles W. 352
Burnet, Adam W. 450
Buttrick, George A. 164, 254

Calkins, Raymond 72, 207, 404, 550
Chafer, Lewis Sperry 413
Christie, W. M. 553
Crawford, Mrs. Dan 62, 303, 497

Dallas, John Thomson 351
De Caen, Rollo 109

Ellis, William T. 482
Erdman, Charles R. 19, 449

Fitt, A. P. 29, 75, 123, 171, 219, 267, 317, 367, 414, 460, 507, 556
Fry, Wilfred W. 361
Fulton, Albert C. 401

Glasgow, Samuel W. 206

PAGE

Graham, T. H. 402, 503
Grenfell, Wilfred T. 499

Harrison, J. East 545
Harrison, Paul W. 501
Holden, J. Stuart 22, 158, 259
Hutton, John A. 112, 356

Janvier, C. A. R. 256
Jeffs, Ernest A. 261
Johnston-Ross, G. A. 552

Kagawa, Toyohiko 447
Keppler, A. R. 11

Levy, Maurice 110, 314

McConaughy, James 14
McDowell, John 63
McLauchlin, Dugald N. 307
Mackenzie, W. Douglas 35, 80, 130, 177, 225, 273, 323, 373, 419, 466, 514, 561
Merrill, Boynton 407
Moffatt, James 67, 211
Morgan, G. Campbell 26, 70, 118, 161, 214, 264, 308, 453, 547
Mott, John R. 363

PAGE

Moulton, Mrs. Ida Q. 31, 77, 126, 173, 221, 269, 319, 369, 416, 462, 510, 557

Pankhurst, Miss Christabel 366
Partington, Howard 358
Pope, Howard W. 61, 266

Reid, James 114, 216
Richie, William H. 443
Robertson, A. T. 354
Rodeheaver, Homer 456, 554

Scherer, Paul 16, 399, 541
Scofield, C. I. 304
Sheldon, Charles M. 305
Shillito, E. W. 157
Shoemaker, S. M. 167
Smith, David 340
Smith, H. Augustine 411
Snell, Laird Wingate 64
Speer, Elliott 360
Stauffer, Milton T. 410, 506
Stewart, George 65
Sundquist, Hjalmar 253
Sweet, Louis M. 257

Welles, Kenneth B. 121, 458
Williams, Edgar 97

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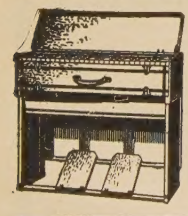

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tuberculosis associations from the beginning. Concentration on the health of children has been keenly emphasized during the past decade. Adult tuberculosis can be considerably reduced when children, the future grown-ups, are taught to be strong and understanding in health. The death rate from tuberculosis for children under five declined 63% in the past ten-year period 1917–1927, the most recent statistics available. Comparatively, for persons of all ages it declined but 45%.

The next group that recently has presented a difficult problem is that of boys and girls from 15–25, the high school, college and early wage-earning group. Statistics show that while the death rate from tuberculosis has been more than cut in half in the past 25 years it is still the leading cause of death in the producing years, namely, the ages of 15–45. Of this age period the majority of deaths are among the first age period, 15–25. In 1928 among that age group there were 18,886 deaths; 7298 of boys and 11,588 of girls. To attack this problem, in cities and towns throughout the country clinics are conducted where free examinations of school children are made by specialists. These include X-ray, often tuberculin tests, and always thorough physical examinations. Christmas seals have helped to establish about 4000 of these clinics. Public health nurses to follow up the boys and girls in their homes, at preventoria, and summer camps, are often furnished by organizations financed with money from Christmas seals.

We know that tuberculosis comes from contact with another who has tuberculosis. In other words, it is a germ disease caused by the tubercle bacillus. Millions of bacilli are struggling in unhealthy soil to increase and multiply. But millions of pennies are being spent on Christmas seals to stamp out the bacilli for good and all. Herein lies the power of the penny! The decreased death rate proves the penny's power, but the work must be continued, and this year, more than any year since the War, the campaign to control tuberculosis must be supported by everybody.

The Danish government sold the first Christmas seals like stamps in the post offices for the benefit of a children's sanatorium. Einar Holboell, a post-office clerk, originated the idea, and it proved unusually successful.

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